

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, NOVEMBER 1, 1900.

VOL. II, NO. 51

The Convention Board will meet next Monday, the 5th inst, in the mission rooms of the First Baptist church, Jackson.

The members of the Cleveland Baptist church give \$7.79 *per capita* to beneolence. This is good. Who will do likewise?

The sermon on "Assurance in our last issue should have been credited to Rev. L. R. Burress. He did not append his name, and we failed to do so. The sermon is well worth a careful study.

For the occasion of the B. Y. P. U. Convention November 6-8, a rate of one and one third fare for the round trip will be given by all the railroads in the State, and a special coach will be put on at Winona for the convenience of the young people.

Brother J. W. Sturdivant resigned his work at Carrollton Sunday. They have had a prosperous year. Missions have been advanced and they had a good revival last summer.

The district meeting of the Woman's Christian Temperance Union will be in the First Methodist church of this city the 10th, 11th and 12th of November.

Rev. C. F. Emery, of Capital Street church will preach the annual sermon, and Rev. W. F. Yarborough, pastor of the Baptist church, and Miss Lelia Jones, of the "Mary Erwin Union," will give the welcome address, to which Miss Stubbins, of Canton, will respond. About forty delegates are expected.

As stated in other places, the B. Y. P. U. Convention will convene in Clinton on Tuesday evening, the 6th inst, and remain in session 6th, 7th, and 8th. It is expected that the meeting will be very helpful and instructive. All, therefore, who can do so, ought to attend. The hospitality and ability of Clinton will be equal to the necessity. Let all remember that all the roads will make a rate of one and one third fare for the round trip. You will pay full fare going and take a certificate from the agent at starting point that you did so. This certificate properly signed by the secretary of the convention will entitle you to purchase a return ticket at one third regular fare. *Do not fail to procure certificate at starting point.* Special coach for the accommodation of the party will be run from Winona. This ought to be a great and memorable meeting. There will not be less than 600 or 700 young people in the gathering. We trust that God will rule in our hearts and lead us to his glory.

Mrs. Clara Mabry, of Seminary, spent Saturday and Sunday in the city. Zion Seminary is an old institution of learning, its history dating back before the Civil War.

It is at present under the management of the efficient principal, Prof. T. E. Waldrup, who has selected as two of his assistants Mrs. M. bry, and Miss Helen Smith, of Jackson.

Hot For Clinton.

Connection can now be made by the day trains on the I. C. from both South and North for Clinton; also from the Little J. and the G. & S. I. The train leaves Jackson for Clinton at 2:45 p. m., and reaches Clinton at 3:02. The train from Vicksburg reaches Clinton at 2:07 p. m.

Let B. Y. P. U. delegates send their names at once to Dr. C. H. Brough.

Don't fail to take certificates when you buy your tickets for Clinton, as that will enable you to get one cent rates returning.

Truly,

W. T. LOWREY.

Blue Mountain Female College.

To our friends—We hope to begin to open rooms in our second new brick building by November 26, which will be at the beginning of the second quarter of our school session. Last session we turned off a number of pupils for lack of room, and still enrolled 266 boarders—the largest boarding patronage of any private female seminary in the South. This term we have been "short of room," but have enrolled, besides our usual local patronage, 220 boarding pupils and have rejected a number because we could not make places for them. We think this speaks well for our school and for its work.

It gives us great pleasure to announce the early opening of new rooms. Had we been able to open them at the beginning of our session, we believe they would all have been filled. However, several who would have been with us if they could have gotten places earlier have gone to other schools. Our losses by fire have been heavy and the very unfavorable season for brick work has made our building slow and expensive, therefore, we shall need to fill every room, if possible. Will you help us to do this? If you can turn some pupils to Blue Mountain College this winter, we shall be very thankful, and shall try to make it so that they will ever feel that, in doing this, you showed them a greater kindness even than you showed us.

If you or any of your friends are interested, or if you have friends whom you think we might interest, please let us hear from you promptly.

Very truly,

LOWREY and BEREY, Proprietors.
Blue Mountain, Miss., Oct. 26, 1900.

College Tidings.

265 names on the roll and others expected soon. A large majority of them are fine fellows, but a few of them will probably have to be sent back to their parents for additional home training. May I say a word just here to the friends of the College? Don't expect everybody to like the College and don't be discouraged if some people dislike it; almost every year we are forced to send some boys back to their parents, and very few parents and very few boys can bear that without blaming the College. Remember that so good a teacher and so good a guide as Jesus, had one student who failed to walk in the way of righteousness. We can't succeed with all boys, don't expect it. And if you want to know about the College, inquire of the boys who behave and work.

Truly,

W. T. LOWREY.

Oct. 30, 1900.

Three Great Sermons and Many Others.

Will you permit me to say that I have heard many great sermons delivered by such men as Drs. J. R. Greaves, A. M. Poindexter, J. B. Jeter, R. Fuller, J. D. Coleman, B. H. Carroll, J. B. Gambrell, G. W. Truett, J. A. Hackett, W. T. Lowrey, O. D. Bowen, R. A. Venable, H. F. Sproles and mothers, both among the dead and the living. But if I was asked to mention one dozen of the greatest sermons I have ever heard in my life, I would not fail to include in this number, three sermons, one by Dr. J. N. Hall, of Fulton, Ky., delivered at Hot Springs, Ark., during the meeting of the Southern Baptist Convention at that place, and two by Dr. Charles G. Elliott, of Meridian, Miss., bishop of Immanuel Baptist church, delivered to the same during the month of October of the present year. I wish to say also that I have heard a great many welcome addresses delivered to Associations and Conventions, but I must say that the very best I have ever heard was the one delivered at Hot Springs to the Southern Baptist Convention, by Dr. J. B. Moody. Thank God for that wonderful address. It had about the New Testament measure and the Baptist tune.

Amen and Selah!

J. R. FARISH.

Editor (addressing school)—Now children, I suppose you all know that a newspaper is a public educator?

Head Scholar—Yes, sir. Teacher brings a copy of your paper to school with her every day, and makes the grammar class pick out all the grammatical errors, and she makes the infant class pick out all the errors of spelling and punctuation!

NOTES OF TRAVEL

Egypt.

We have stood on Calvary and looked on Golgotha, the place of the skull, which means so much to the world, and with thanksgiving in our heart we turn to God with gratefulness for the privilege of this hour. It was here Christ himself rent the veil of the temple and brought religion down into the streets and market places of the world. We went down into Gethsemane, not as Christ, to fight the battle for a lost world, but to view the spot where he won the victory, and to rest under the shadow of spreading olive branches. From here we climbed up Olivet, and stood on the spot where Jesus left his sorrowing disciples with the cheering promise ringing in their ears, "I go to prepare a place for you." We turn back into the city, and walk over the hills of Moriah and Zion, and view the places where the pristine glory of David's throne had bloomed and faded and dropped. But after viewing the relics of ancient Jerusalem and having smelt the smells of the present city, we turn aside into the parts of Galilee.

After a ride of three hundred miles and more in the land of our Lord, we turn aside and go down into Egypt. Away from the Arab, with his voice, shrill as the noise of the night-wind among the rocks, and go down among the sons of Ham. Finding a boat leaving Joppa at evening for Port Said, we take shipping for that port. It now begins to dawn upon us that our tour of Palestine is over and the dream of years fulfilled. As we sped along through the quiet twilight that was deepening into starry night, and most wonderfully beautiful, entrancing and expressive was the hour,—new blood went pulsing through my veins, nobler thoughts and nobler longings went throbbing through my brain. A greater longing for the salvation of men, since I have seen with mine own eyes the midnight darkness of the heathen world. Never before have I so deeply felt as now I feel for poor wretches who sit in darkness and know not where to turn for light. I see them in the streets as well as stifled in rocking garrets and workrooms, drinking in disease with every breath, bound in their prisons of brick and mortar, as well as in the denser darkness of a heathen night. But I must visit Egypt. I have stood over the tomb where Napoleon sleeps, and on the spot where Cleopatra fell. I have floated on the waters that once bore the barge of Paul, and on the lake that hearkened to the voice of our Lord when he said, "Peace, be still." I have walked the streets of cities where I have heard the sloppy flaps of the pauper's garb and the soft rustle of rich, rare robes. But nothing has moved me more than the beautiful country of the Nile. Here is rest for the eye after gazing on the barrenness of Judean hills. Everywhere rich vegetation flaunts its green foliage and palms gracefully stand laden with dates. Landing at Port Said, we take train for Cairo, one hundred and fifty miles away. This trip takes us through the land of Goshen. I seem to enter into dreams and memory is astir. This is the land where Abraham and Sarah pitched their tent. It was Egypt into which Joseph was sold, and to

whom his brethren came to buy food. It was here Israel made brick without straw, and it was here Moses was born. Now I stand on the banks of the Nile, the river that mothered him and rocked him, and murmured a lullaby to him when a king sought his life. It was Egypt to which our Lord was forced to flee when his dimpled fingers had scarcely loosed their hold on Bethlehem's manger. How rich a land is this. Rich in history, rich in lands. Here the Pharaoh's held high carnival for centuries, and other kings whom now I must not mention.

Arriving at Cairo late in the afternoon, we go to our hotel, the Bristol, where we are to lodge for a week. In the morning when we awake we find merry sparrows fearlessly quarreling on our window sill. We exclaim, how like an American city. Indeed, we are in a city. Natural beauty becomes the very element which we breathe in every flower and sunbeam. A beautiful park is under our window. Banyan trees and artificial lakes can be seen from every side. We had not dreamed it. A modern city in Egypt. Electric cars, electric lights, buggies, carriages, cabs, carts and bicycles. Before going out into the city, I stood amazed, as I gazed out and saw the tony folk taking their morning drive, leaning back in their carriages and letting the soft air play in their faces, just like anybody else. Cairo is one of the prettiest cities I ever saw. It is so rich in attractiveness that it seems to have had only one designer, that of beauty. Its streets are broad, clean, well paved and shady. You, whoever you are, that journey toward this enchanted city, for the first time, I count you most happy. For there lies before you for your pleasure, the spectacle of such singular beauty as no picture can ever show you, nor book tell you—a beauty which you can feel as well as see; you see stately palaces rise gray and lofty from the broad avenues, with balconies and columns and carved arches standing out in bold relief. You feel how fair is all and yet how old. The past and the present here are mixed even in the buildings.

Here, walking these streets, you catch the most alluring glimpses of the beauty which cannot wholly perish while any parts or fragment of the walls nod to their shadow in the street. All places have something rare and worthy to be seen. If not loveliness of architecture or something of natural beauty, at least you find in the older parts of the city, interesting squalor and picturesque wretchedness. The nights in Egypt are as beautiful as moon and stars can make them. And I found the night in Cairo as full of beauty as the day. When a caprice or some hope of seeing something worth my while, led me from the brilliancy of my hotel into the glittering streets of shops that branch away near by, and lost me in the quaint recesses of the courts or the tangles of the alleys, where the dull little gas-lights vied with the arc lights, here I see the real life of the humbler folk. Everywhere there is a pleasant bustle in the streets. A ceaseless clatter of feet over the stones of the streets and squares, and a constant movement of the masses. I can but notice their bright costumes, their dangling chains and head dresses of gold and silver

baubles, as they stride through the streets, with the high, free stepping movement of blood-horses. The people have open faces and bright eyes. Every street down which you go or look, is vocal with gossip, but to me there is a charm about it all, which I could not appreciate until I had first visited the dull, dead towns and cities of all Turkey.

Traveling in the East, one is bewildered by a perpetual drama of things weird and strange, and in which all the chords of the human heart are touched, from those that tremble at high tragedy to those that are shaken by broad farce. One soon gets to the point where nothing surprises him. I try to see it all, so I step aside from the broad avenue to see the market place and the rable. Here, as in other cities, I see men and women building pyramids of cabbages. Squashes and cucumbers are taking a picturesque shape. Wreaths of garlic and garlands of onions spread their odors in one grand glorious scent into all the nostrils in the neighborhood. While dates freshly gathered from the nearby palms lay piled up on every hand. All the vendors clamored to the tops of their voices while filling their baskets for their tramp through the city. These vendors are a noisy but interesting set. There is no sweetness in their wails, to be sure. But a ringing pathos rings in the voice of the vender of pumpkins, also an oriental fancy and splendor in the fruiterers who cry, "melons, with hearts of fire," and a seductive sincerity in the one whose peaches are the best in all Egypt. This conglomerate shout is delectable music to the hungry traveler whose stomach is prepared for the contents of the flesh-pots of Egypt. Now and then we can hear the rattle of bones in the hand, and turning to see its meaning, a quivering voice, thin and rattling, announces the contents of a goat skin which he carries on his back, to be cool and delicious lemonade.

We have the good fortune of being in Egypt in the summer when the fields are white with cotton and the green cornblade rustles in the breath of September, and everywhere the deepest incense of roses and of lilies swing in their perfumed censers of summertime. We actually feed upon the most luxurious sweetness and perfume of the soul of summer. I know full well, we have beautiful days in our own southland; but the difference is, we do not have week after week, month after month, of that

"Blue unclouded weather"

which in Cairo contents all your senses and makes you exult to be alive with the gladness of children. Egypt and Cairo are both old, but the eternal youth of the beautiful belongs to both. The streets well lighted, as they are, make crimson flushes softly play upon the old weather-darkened palaces that stand hard by the new. To be so agreeably surprised as we have been by our visit to Cairo, makes us to feel it is a sight more gracious and fair than poet ever dreamed.

But we must leave the city for the present, and go without to see the pyramids. Taking carriage, we cross the Nile on a magnificent bridge. Then turning up the river for two miles, we start at a right angle due west to the foot of Cheops. This is one of the most

beautiful drives to be found anywhere. The road is a high embankment some twenty feet wide on top, and completely shaded by rows of trees, kept alive by irrigation. At length the pyramids frown on us like a citadel grim with battle and age. If you have the courage to climb to the summit, as we did, you get from its summit the loveliest imaginable view. The Libyan desert spreads its sands before you in countless miles and holds its mirage as a tempter against the sky, while Nile winds its serpent-like coils at your feet. The Sphinx lies calm at your feet gazing—gazing at the coming centuries. Both the pyramids and the Sphinx seem to look vaguely on our modern world from the remote twilight of the old. And standing between the two, one is in a world where he loses himself amidst death-like silence and solitude. The "how long" and "why" were they built, I need not discuss. Suffice it to say, the hot suns of centuries have baked and scorched these piles of stones. But the general immensity which makes men at the base look like ants, and such a great and mighty pile it is that one wonders as he gazes, and the "why" and the "when" clamor for an answer. We stand immersed in the limitless past which here encompasses us, and we wonder at the limitless future which it will take to crumble them. To climb the pyramid, as most tourists do, is no small undertaking. With three assistants, two to pull and one to push, we begin the ascent of the highest, which is 451 feet, and has a base of thirteen acres. By a grim determination and many resting spells we finally succeed. The descent is equally tiring. All your muscles are on tension, and looking down from the lofty heights a dizziness in the head is inevitable. To enter the pyramid and view the sarcophagus of the king, is itself no light task. A long descent and a longer ascent is required, and all this over smooth stones, worn perfectly slick by the wear of centuries. After doing the pyramids, within and without, we return to the city.

At evening when the pale moon comes quivering out among the few scattered clouds, we decide to take a donkey ride to the hills from whence the pyramid rocks were taken. The donkey boys clamor about us and are loud in their praises of the noble qualities of their little borough. These little animals with crest-fallen appearance appear as humble as the veriest saint. They are robed with a large saddle with a carpeted seat. They are adorned with flashy bridles, gay colored tassels and a string of sleigh bells hanging about their necks. The whole effect is something striking and not to be seen outside of Cairo. At length we are mounted. The donkey boy with stick in hand, begins a pouncing behind, and soon we are riding like mad Jehus. One of our party, whom I may call King, for short, is in the lead. As I look on him in his hurried flight, I say to myself, no picture was ever "so sad and fair." His gray Prince Albert fluttered like the sails of a ship, completely covering the donkey behind, while the animals tail looked the very image of the broken cord of an anchor, while his ears, all that was visible, in front, resembled the spokes of a pilot's wheel. Our next visit takes

us to Heliopolis, where stands an obelisk 66 feet high and six feet square at the base. It is covered on all side by hieroglyphics, and is possibly the oldest monument in the world. This is the city to which Abraham came when he entered Egypt, and the city where Joseph was married to Potiphar's daughter. Near here we visit an ostrich farm numbering about 1,300 birds. On this trip we see some of the country life and quaint old customs of the people. The farmer uses still his old stick plow, drawn by cows and camels, and threshes his grain in the old-time way. Many of the women wear veils and loose blouses, while many of their children are dressed in plain old sunshine. But our time is out and it is well for us to be gone. Returning to Port Said, we take ship for home. The cannon give signal of departure. The water foams under the stroke of the oar, and our good old ship crosses from shore to shore, without missing a throb of its mighty iron heart.

W. E. ELLIS.

Naples, Italy, Sept. 14, 1900.

Sin.

In my article on Religion, I had occasion to refer to sin—sin as being the cause of man's loss of God's favor. In this, I shall speak of sin directly—especially the nature, results, and forgiveness of sin.

1. The NATURE of sin. Sin is another one of those common words that many, many of us fail to comprehend as we should. Sin is deemed a trivial matter—when it is dark with crime. We talk of sin, and think of sin as if it were only a slight mistake; or, an overt act done in violation of some law of propriety. To get at the root of sin, we must go deeper down. Sin is a thing of the mind and heart—a child of lust. "Then lust, having conceived, brings forth sin; and sin, when completed, brings forth death." Jas. 1:15.

Lust belongs to the inner realm of man's being. "Out of the abundance of the heart, the mouth speaks." If the heart were right, our feelings, thoughts, words and acts would be right. Sin, then, is the fly in the ointment of man's being—the dark background that gives a false coloring to his whole life. "The heart is deceitful above all things, and desperately wicked." Sin is a positive evil, and renders the whole man obnoxious to God. If the fruit is corrupt, it is because the tree is corrupt. Sin is no mere surface evil, but one so deep and radical that the very nature of man is involved. True, sin is a transgression of God's holy law, but the essence of sin lies within the moral constitution of man. Behind the sinful act is the sinner. Selfishness reigns in and over the sinner where God ought to reign. The moral balance of man which, at first, was towards good, is now towards evil continually.

2. The result of sin—who can tell? Eternity alone can reveal the sad story. Sin has separated man from God's favor, and so darkened and deadened his sensibilities that return to God is impossible. "Dead in trespasses and in sins," is the way God tells the story. Eph. 2:1. Man has neither the power nor the disposition to seek God, and it is

all due to sin. Love for God has been driven from his soul; the ways of God are sought no more; the mind has become darkened even in the midst of light. To what is this foul, putrid state of man due? Sin alone can tell the whole truth.

The whole of man, and the whole of every man is moral spiritual gloom. Depravity is total, and sin accounts for it all. The curse of the law, death, suffering and sorrow, and a thousand evils come to man from the foul fountain of sin. The stream of man's life is so poisoned by sin that not a single act of his is acceptable to God. All of his works are dead works. Sin reigns over his whole being and life, and will end in eternal shame and sorrow. "The wages of sin is death." Oh, the withering, ruinous effects of sin! Why do men treat it as such a light matter? Are they not blinded by sin to the evils of its own doings? Alas! alas! how long before the world will be awakened to the true sense of sin? May God quicken us all that we may taste the evils of our natural corruption before God.

3. The forgiveness of sin. Such being the nature and result of sin, can, will God forgive sin? Yes; he taught us to pray, "Forgive us our sins." We know that he did not teach in vain. He died for our sins, and we know that he did not die in vain. "The blood of Jesus Christ his Son, cleanses us from all sin." The atonement of Christ, therefore, lies at the foundation of forgiveness. Christ is the "Lamb of God" whose blood was shed for the remission of sins. This is the fountain of life for a sinful man. "Who bore our sins in his own body on the tree?" He who, in penitence, lays the hand of faith on the hand of this Lamb will soon experience sin forgiven. For by faith the sinner transfers his guilt and sin to Christ; and Christ answers back in peace with God. "Therefore being justified by faith, we have peace with God." He who pleads the blood at a throne of grace will not be long in bearing the message: "Thy sins be forgiven thee." "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But while sin is confessed in repentance towards God, the sinner pleads a substitute in faith towards Christ. God forgives sin only for Christ's sake. Let every sinner confess his sins; let every one plead the merit of Christ, and the burden will roll away.

O Lord, we are all sinners. Sin is a curse to us, and an insult to God. Let the Spirit convince of sin. Let us abhor sin. Let us turn away from sin and turn to God who, for Christ's sake will abundantly pardon sin.

S. W. S.

Referring to a report of some meetings, in THE BAPTIST of the 11th inst., Bro. J. F. Mitchell makes the following correction:

I commenced a meeting with A. B. Hicks, at Bellefontaine, on the fifth "Sunday" in place of the 5th of July, and that Bro. Hicks "is the undershepherd" and not "has been." Also my meeting commenced at Bethel on Sunday in place of Monday, and my Mantee meeting was left out.

WHAT IS LIFE?

"What is life?" I ask the child, who romps through the happy day:
Without a care, without a cloud to mar the sunshine of his life,
No thought has he of days to come, of sorrow and of bitter strife.
He looks at me, bewildered first, then answers,
"Life is play."

"What is life?" I ask the youth, who looks up at the sky above.
And sees there the promise fair of all that earth holds dear to him,
Naught rocks his bow of blighted hopes, of withered heart and eyes made dim
By years that come when hope is dead. He answers gayly, "Life is love."

"What is life?" I ask the man in whose brave face no shade is lost.
Whose days are filled with healthful toil; whose plans reach out and compass all
That man holds dear. No time has he to dream and sigh—his duty's call
That he is ever leaning for. He answers promptly, "Life is work."

"What is life?" I ask the sage whose days are gliding like a stream
To join the ocean near at hand. His life lies all behind him now.
The world has lost its charm for him. He puts a thin hand to his brow,
And seems to muse a while, and then he answers sadly, "Life is a dream."

G. L. Lyman.

Our Denominational Growth During the Last Century.

[An address delivered by Dr. Z. T. Leavell before the Central Association, October 21, 1900, and requested by the Association for publication in the THE BAPTIST, and in the Minutes of the Association.]

There are two things that stir the pride of our Baptist host, viz: that they are orthodox, and that they have had remarkable growth as a people. What the Bible teaches, what our Fathers in Israel believed, and what they did, are themes that do not become hackneyed to them. But what is their orthodoxy worth to many of them? Sir Wm. Hamilton has said that "a live error is preferable to a dead truth." Many hold the truth, and as Richard with the household gods of Laban, sit down on it for safekeeping. If "truth crucified to earth shall rise again," it shall rise under the weight of many Inequacious Baptists. Possessing the truth is holding God's thoughts. God's thoughts bestir men to action. Faith and works are, in unison, as light and heat are inseparable.

It is just a little amusing that our people should hold their history in such high esteem. Not because their history is not worthy of such esteem, but because they are so preoccupied with it. Much of it is lost to them, much preserved in a nebulous state, and more or less an accumulation of disconnected facts. Consequently, confused historical difficulties as to the beginning of each, and of those each other learnedly as to what our fathers did.

There is another class of Baptists who live in the bliss of ignorance. They are Baptists by the mere accident of relationship. Some of them are presumptuous in their ignorance, and miserably in their poverty. Some of them are led on to our denomination with a loose allegiance. I heard a fresh story a

few days ago that comes in place just here. A young man was concluding the arrangements with a sensible, practical maiden for connubial bliss. She said to him, "One thing I must tell you, I am a somnambulist." Said he, with much graciousness, "That does not matter. I am a Baptist, but will join the somnambulists, if you wish it."

Baptists are a composite people. By society, they cannot be classified. They are learned and unlearned, wise and—other-wise. They are rich and poor, tumbling up and tumbling down, but always tumbling. They are sedate and talkative; some of them as demure as a rook, and some as garrulous as a jackdaw. Some of them are the salt of the earth, and some unsalted earth. You are not with some of them long before you find that they are Baptists, and you are not with some of them long before you could wish that you did not know they were Baptists.

But, in the main, Baptists are a good people. They average up well. They love God, and they love the souls of men. They are a people with a mission. They are always up to something. They may appear as stubborn as a mule. Like that mild-eyed animal, they are capable of much work, and just as ready to kick when trifled with; but treat them well and deal with them positively, and they are tractable and docile. I am quite fond of the Baptists. I am with them by deliberate choice, and assuredly contemplate staying with them through my natural life. They are sinners saved by grace, natural men and women, honestly striving to live right, and to set some pegs permanently before they are missed in the ways of men.

Baptists have made a name. They are not ashamed to stand in line, and toe the mark with other denominations. They are just as truly predestinated to be saved as the Presbyterians. They are as careful about good works as the Methodists, and they baptize as deep as any one by what name soever he may wish you to call him. Their broad brow and flashing eye, and the mellowing smile on their face speak of intelligence and piety. Hear what great men have said of them. Sir Israel Newton said, "Baptists are the only body of Christians that have not symbolized with Rome." George Bancroft, the learned American historian, pleasingly writes, "The paths of Baptists are paths of freedom, pleasantness, and peace." Mr. Locke, the astute philosopher, has generously said, "The Baptists were from the beginning friends of liberty, just and true liberty, equal and impartial liberty."

Baptists have not only a name but a history. I am glad I am a Baptist. I feel myself growing more cheerful as I progress with my theme. There is not anything brutal or dishonorable to be found in the history of the Baptists. That have not at any time burned Christians at the stake for their religious faith. They have not as a denomination needed the funds of any government to forward their religious belief. They have reprov'd legislators for making bad laws, but have not yet thrust their hand in the collar of the law-maker. They may, as a bee, sting a nation for infringing upon their religious liberty, but will continue to make honey to feed the nation's subjects. As unswerving advocates of

religious liberty, they have come, lily-handed through the centuries, and present to the world a history with no blood-drops on its pages.

These peculiar people have grown amazingly—I mean in numbers. But I am asked what are numbers worth? Isn't quality more to be desired than quantity? May I ask, how are you to multiply quality without quantity? If, of six men, we have two good ones, of twelve men, in the same proportion, we have four good ones. What do you think of that? But does quantity preclude the thought of quality? Cannot the two go together? Who asks the question anyway? Is he not the man in the minority who wishes he was in the majority? Is a man to lower his colors, and skulk from the field because he is succeeding? Old mother Eve has some queer children, who, now and then, talk a strange kind of sense, and addle our brains with questions that are very deep, with the bottom up.

What do the figures show as to the growth of the Baptists in the last century? We should consider the mathematics of history before the philosophy of history. The mathematics of Baptist history is pure mathematics, simple and easy. We shall confine our study to addition, subtraction, multiplication. A little girl once said she despised mathematics, and took up her bible to get reading out of the realms of the offensive study. She opened her bible at the sixth chapter of Genesis, first verse, which says, "And it came to pass, when men began to multiply on the face of the earth," etc. That is what Baptists have been doing during the last century, they have been multiplying on the face of the earth. Now to some interesting figures. Says Dr. Henry C. Vedder, "In the year 1800, the Baptists were in the ratio of one fifty-three of the United States. In 1850, the ratio of 1:32. In 1869, the ratio of 1:16." Sixteen to one, the Baptists, the silver, the remainder of the people the alloy of our country's Christian's coinage. In 1800, there were 100,000 Baptists in the United States, in 1900, we number 4,181,686. In the last century the population of the United States has increased about sixteen-fold, and, in the same period of time, the Baptists have increased three and a third times faster than our population, gaining almost nothing from immigration.

Baptists of the United States had during the last year 203,296 baptisms. This is an average of 557 a day for every day of the last year. This number of members received on a profession of their faith in Christ in one year approaches the entire membership of the Southern Presbyterian Church—217,075. It also approaches the total membership of the Cumberland Presbyterians of the world—215,635. Turn your glasses upon the educational condition of the Baptists. At the beginning of the century, we had only one college in the United States—Brown University, which was chartered February 1764. It was as an institution of learning to be "under the chief direction of Baptists," and to be "free from any sectarian religious tests." One hundred years ago, the Baptists had not a theological seminary. We learn from the Baptist year book of this year that we now have seven theological seminaries with

1900.

1,100 students, and nearly four and a half millions of assets. We have ninety-two Universities and Colleges, with 23,601 students and \$37,000,000 assets. "What hath God wrought?"

In October 1791, one hundred and 109 years ago, there was one Baptist Church in Mississippi with just seven members, a biblical number. Do you wish to know their names? Richard Curtis, William Thomas, William Curtis, John Jones, Benjamin Curtis, Margaret Sampley, and E. L. Lanier—two women, and of the five men, four were brothers. John Jones was a half brother of Richard Curtis, and great-grandfather of Rev. J. A. B. Jones, now pastor of the Methodist Church at Brandon. Dr. Curtis, of Summit is a great-grandson of one of the brothers of Richard Curtis. In 1797, the Salem Church, then called the Cole's Creek Church, had grown to membership of fifty-five. In 1900, we number 295,380, white and black. The governor of the State, the lieutenant-governor, nor, the chief-justice of the Supreme Court, and the speaker of the house of representatives, are all Baptists. Everywhere in the State you find these peculiar people. They will vote for a Methodist or Presbyterian instead of a Baptist, if they think merit justifies the deed. They will contend with each other the stoutly as to whether each member of the Church should give the hand of fellowship in receiving members, and in the protracted meeting shake hands all around when their children are professing their faith in Christ. They are the foes of every man who is in the wrong, and the friends of the man who is in the right.

Now, touching the philosophy of our history, what has contributed to this remarkable growth of the Baptists? Conspicuous genius has contributed to polite literature the classic statement that the Lord takes care of children and idiots; and some one else, with a pious mien, has said, "The Lord preserveth the simple." Delicate wit is a delightful after-dinner dish, but, should be served with charity.

1. The cleavage which the Baptists have sustained has turned out rather to their advantage than to their detriment. In 1814 there were 200,000 Baptists in the United States. In 14 years they had doubled their membership. Like Gideon's army they had material that was worthless for the great onward movement. The missionary axe cleft the body in twain. 100,000 souls withdrew from our ranks. 100,000 organized themselves for a long campaign under the leadership of Prince Immanuel for christianizing the world. We did not need those who left us when the first guns were fired. In 86 years they have grown to 126,000, an average of increase of only 300 a year. The moving column of Missionary Baptists now numbers nearly 500,000, and has contributed nearly \$19,000,000 to the missionary work. I have no ill words on my tongue for those who refused to fold their tents when heaven's marching orders came.

I could not throw stones at them without changing my front from the field of contest. In 1957 Alexander Campbell ceased to be a Baptist. He was originally a Presbyterian, and was never in the strictest sense of the word

a Baptist. He was a brilliant debater, and carried with him a large number who had attached themselves to Baptist Churches. We have no complaint to lodge against him and his followers. They were among us, but not of us. They had their belief which was at war with ours. We could not have carried them without a wrangling in the camps, which would have weakened our army. The Baptists of 1840, after a baptism of fire, stood before the world of one belief and of one mind.

2. The fostering of the missionary idea has contributed much to our growth. Dr. Jessup once said that when God made Adoniram Judson a Baptist, he meant that Baptists should be missionary. More, when he put their hand to the throttle of the missionary engine he meant, "I will bless thee and make thy name great." He was calling our people to an Abrahamic faith, that could see the borders of Israel extended, and the favored people as numerous as the stars at night.

3. Baptists of this country are in harmony with their environments. The government of the United States is "of the people, by the people, and for the people." It is a democratic government in which the individual is a unit. No other government known to the world has placed such possibilities before the individual irrespective of circumstance. Liberty to the individual under just laws is the bulwark of manly virtue. It places a girdle of strength about the loins of young manhood. It raises the head of the lowly to see the possibilities of the future. Baptists are Jeffersonian in their form of government. "A church without a Bishop and a State without a King" was years ago the outcry of the Baptists. Each church is independent of any other church, and each member of the church such by deliberate individual action.

God honors the people who hold his honor as sacred. He cannot act amiss who acts with God. He who follows the pillar of cloud by day follows no will-o'-the-wisp to dark and bloody grounds, but it is following the light that comes over the walls of jasper to lead the just to the beautiful gate of the New Jerusalem on high. Successes lie like pearls in the path of the obedient—a path that grows brighter and brighter as he nears the perfect day. God with us and Christ in us magnetizes men, and draws them by a secret, unseen power to the cause we love, astonishing our gaze, and surpassing our expectations. Thus we now find the Baptists claiming the fertile plains, ready to cross the boundary between two centuries. Who could do aught but bless them? How lovely are their white-winged tents, their tabernacles, the shekinah of God. Their songs of victory and their shouts of triumph echo from the rugged mountain side, or die away in the hollow caverns. Who can count the leaves of the forest, or number the fourth part of the sands of the sea? With this people I would live; with them I would die.

Choctaw Association.

I had the pleasure to be in attendance upon the meeting of the Choctaw Association, held with the Bay Springs church, Kemper county, Mississippi, Oct. 20-22.

The able and strong introductory sermon was preached by Bishop B. S. Gay, of Binnville, Miss., at 11 a. m. on Saturday. The preacher followed very closely the ancient survey lines run by the great Baptist, the Lord Jesus Christ, about eighteen hundred and sixty-eight (1868) years ago.

The Association was organized by the election of Bishop G. Gay, Moderator, and Bro. T. S. Rosser, Clerk and Treasurer—two excellent brethren and efficient officers. This Association is composed of twenty (20) churches, nearly all of which were represented by letter and messengers.

The reports of the committees on the various objects fostered by the Mississippi Baptist Convention were excellent, and ably spoken to by many messengers of the body, and were unanimously adopted.

I made a few feeble remarks on the reports on Missions and Publications. The spirit of the brethren was fine and Christ-like.

The Committee on Devotional Exercises reported that I should preach at 11 a. m. on Sunday, and Bishop B. S. Gay at 2:30 p. m. the same day. I did the best I could on the "Importance of Attending Upon Church Services." Bishop Gay's sermon was fine on "The Purpose of God."

The next meeting of this body will be held with the Binnville church, nine miles east of Scooba. The Lord willing, I will be there.

I most heartily thank the brethren and sisters of Bay Springs church, and the messengers of the Association, for the kind and courteous treatment they extended me while among them, and especially Bro. C. A. McDade and family and Bro. W. J. Flake and family, with whom I made my home and enjoyed their kind hospitality, and who conveyed me back and forth in buggy and wagon. May the Lord help them all very abundantly in all the relations of life and prosper them in all good things, both temporal and spiritual, to the honor and glory of His holy name.

Fraternally,

J. R. FARISH.

Rewards For Heads.

Hongkong, Oct. 27.—The Chinese Mutual Protection Society of the Hoiping district has offered \$500 for the head of Dr. Sager of the American board of missions and \$300 each for the heads of the Rev. S. G. Tape, a British missionary; Dr. Graves, a Southern Baptist missionary, and Dr. Beattie, of the American Presbyterian board. The placards say the heads must not be secured in Hoiping. The magistrate of that district is notedly anti-foreign and inspired the posting of the placards. Protection has been guaranteed by placards to all who destroy the property of the missions or of converts.

The Dr. Graves referred to in the above dispatch is the husband of our sister, Mrs. Janie Lowrey Sanford Graves. We ask special prayers of all our Christian friends for these brethren and their families, in this special peril.

LOWREY & BERRY.

Blue Mountain, Miss. Oct. 29, 1900.

Rev. Russell H. Conwell.



Russell H. Conwell was born in the town of Worthington, Hampshire county, Mass., Feb. 15, 1843, and spent his early days upon a small farm, situated in the most sterile and mountainous portion of that region, known as "The Eagle's Nest." Very early in his boyhood he was compelled to earn his own living, and, unassisted, secured the position which he now holds as a "self-made man." He kept along with his classes in the district school by studying evenings, while working at manual labor during school hours, and earned by daily labor his meager supply of food and clothing while at the Academy in Wilbraham, Mass. In 1860 he entered upon the law and academic courses together at Yale College, the latter under a tutor, so as to economize his time and reduce his expenses. But the war of the Rebellion interrupted his studies in 1862, and took him to the field as a captain of infantry. He afterwards served in the artillery branch of the service and as a staff officer.

At the close of the war he graduated in the law department of the Albany University and went to Minnesota, where he began the practice of law. In 1867, he represented the State of Minnesota as its Emigration Agent to Germany, and became the foreign correspondent of his own paper. In 1868, he was engaged as the correspondent of the *New York Tribune*, and in the year following as the traveling correspondent of the *Boston Traveller*. In 1870, he was sent to the different countries in Asia by the *New York Tribune* and *Boston Traveller*, and made the entire circuit of the globe, filling at that time many important lecture engagements in India and England. He afterwards visited England exclusively on a lecture tour through the important cities of that country. In 1870, he published his first book, "Why and How the Chinese Emigrate." It has been followed by many others of a historical and biographical character. He was a friend and traveling companion of Bayard Taylor, and his biography of that poet and traveler had a very extended sale. His biography of Spurgeon reached a sale of 125,000 copies in four months.

For eight years he practiced law in Boston and gained great popularity as a lecturer and writer. In 1879, he was ordained to the ministry. In 1882, he accepted a call from Grace Baptist church in Philadelphia, and removed to that city.

The church of which he assumed charge at once entered upon a career of extraordinary prosperity, and has become the largest Baptist church in America. They built a Tem-

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ple in 1891 on Broad street, Philadelphia, which will seat comfortably over 3,000 people and has a capacity 4,200. Mr. Conwell's preaching draws such crowds of listeners that for the past six years admission has been obtained by tickets, and thousands are often turned away.

Although he is not an old man, Mr. Conwell has been in the lecture field thirty-eight years, during which period he has delivered here and abroad over five thousand lectures. He is to-day one of America's most popular platform speakers, and almost the last of the stars who made the platform brilliant in the days of Gough, Beecher and Chapin. He is in constant demand in all parts of the country and cannot respond to one-half the calls he receives. His large income from lectures has been wholly devoted to the benevolent work of educating the poor. Mr. Conwell has for many years supported the "Conwell Academy" in Worthington, Mass., for the free education of young people fitting for college. The Philadelphia Orphans' Home, which was founded by Mr. Conwell, cares especially for the orphans of policemen, firemen, and railroad men, and such others as may be left destitute.

Some Suggestions.

It is useless to do more than suggest to Baptists and they are sometimes suspicious even of suggestions. Nevertheless I will send forth a few even at a venture. In the first place, let me remark that we are leaving the "old landmarks" of a converted membership and "doctrinal preaching"—not to say the apostolic plan of "house to house visitation."

Modern evangelism is largely at fault for worldliness in the churches. Too much regard is paid to numbers rather than regeneration. A sinful desire to live a better life is not conversion, much less a purpose "to quit meanness." On the other hand pastors too often fail to carry out the second clause of the "twelfth commandment"—i. e., teaching those baptized "to observe all things," etc.

Too many pastors preach to the heads of their congregations, without due regard to their hearts. Popular preachers are the order of the day; that they may entertain the people, rather than instruct them in duty and develop members in their church and Christian work. As shepherds, they should know their sheep by name and should "lead them."

Then there is the Sunday-school department of church work—which is not "the church at work"—it is too far in the background. The Convention report published in THE BAPTIST of the 6th of September presents the matter in its true light. I am glad it is thus reprinted; for very few, it is feared, read the Minutes. Indeed, the reading of the Bible is being more and more neglected, and its study is being left to preachers, while some of them only consult commentaries.

There is perhaps consolation in the fact that everybody don't read critically; it relieves the annoyance of printer's little mistakes. For instance, I said we need "not

used" a book of about 300 pages. Again, instead of "every" 100 used by the writer, it should be over one hundred, etc. But pencilship is doubtless to blame, and the writer must be more careful—that's all.

L. A. DUNCAN.

Crystal Springs.

Our meeting at Crystal Springs, closed on the night of October 17th, lasting about two weeks. Fifteen happy ones were buried with Christ in baptism. The singing was of a high order, and earnest prayers went up to God for the work. Our pastor, W. A. McComb, did all the preaching, which was well for the peasants, and it would have honored a king to hear such preaching. Bro. M. has a way of asking God for what he wants, and he asks and gets it. One Sunday he asked God for \$160.00 for church purposes, and the Lord sent the brethren with it. This is about \$500 this year for them.

If anyone doubts that the Lord will not bless a cheerful giver, let him come to Crystal Springs and see. The church is happier and more prosperous than ever before. Bro. McComb has endeared himself to our hearts more in the meetings than we thought he could, for we all thought we loved him our best, but he has proved we did not.

One brother said, looking Bro. M. in the face, "I love that man," and many were the expressions of gratitude to God for such a godly, consecrated man. He is like the Dutchman's horse, who said his horse would plow in the buggy, plow in the gin, plow in the wagon, and plow in the ground-slide; he could pull one thousand one hundred and one pounds in a ground-slide without any wheels.

Bro. M. weighs about two hundred pounds, but his avoirdupois is a dwarf compared to his spiritual size. He has two themes in his preaching; first, Christ Jesus, and second, Jesus Christ.

We would not mind to loan him to other churches, but we do not want to swap him off, therefore other churches will not bother, only to borrow.

Now, I am a preacher myself, sorter, and do not hesitate to say that there are some of the best brethren in Crystal Springs, and more of them than any town I ever saw. They do things right because they have a right to do things. This leaves pastor and people on the mountain. Let the brethren pray for us, if they want to.

W. S. ROGERS.

Report of the Late Meetings of the Mississippi and Fair River Associations.

These two annual gatherings of the saints were held, respectively, Oct. 13-15 and 19-22, the first mentioned in Franklin and the second in Lincoln county.

Both bodies were well represented by messengers from most of the churches composing the two Associations, besides which there were several representatives from sister Associations in correspondence with them. The letters from the churches generally indicated a fair spiritual condition, and most of the churches had enjoyed gracious gatherings during the year.

A healthy advance, also, was evident from

most of the letters along all lines of work (except the Sunday school interests, which fell behind last year) fostered by us, but not in proportion to the improved financial condition of the brotherhood composing these Associations. But there seems to be a general desire to do better "next time."

The reports on various subjects were generally well prepared and pretty thoroughly discussed until towards the close of the sessions, when, as is too common, everyone seemed to get the "fidgets." (It is well always to make haste, but never to get in a hurry. From start to finish this should be the law of life in all things. This would enable us to avoid many mistakes, and at the same time to accomplish much more in a given time.)

"Behold, how good and how pleasant it is for brethren to dwell together in unity," can be said of the spirit of these meetings, for the most part. When, however, high ground was taken by the adoption of a set of resolutions offered upon a very excellent report on Temperance—which is to appear in THE BAPTIST—there were a few mutterings heard.

THE BAPTIST and its representative were kindly received, and quite a number of brethren spoke in commendation of it. Its financial basis is generally—almost universally—approved.

Five sermons were preached at each Association, and there seemed to be a good spiritual interest amongst the people generally. May this increase more and more.

The next sessions of these Associations are to be held with the Mars Hill and Union churches, in Amite and Lawrence counties, respectively, twelve months hence—only Mississippi Association will meet on Friday instead of Saturday.

Fraternally,

J. J. W. MATHIS.

The Teachings of Hebrews 6:4-6.

E. L. WESSON.

This is one of texts which was made to suffer by the King James translators. All three of the verses are in the same tense in the Greek, according to the Revised Version, The American Bible Union Version, The Emphatic Diaglott, and some of the latest and best commentators, and should have been so translated. The R. V. renders the text this way: "For as teaching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance," etc. Granting this to be the grammatically correct translation, which will not be questioned, the doubtful conjunction *if* is taken out of the way and the fact is emphatically stated that some who were enlightened, etc., did fall away.

Granting this, the Baptist play on the *if* is destroyed and the questionable possibility of ones falling away ceases to be a question and becomes a settled fact. The writer states plainly that some who were enlightened, etc., fell away and could not be renewed, therefore we conclude that since they fell others may

fall from the same state. Must we then say that a *child of God* can fall away and be lost?

That depends on whether or not the terms used in verses 4 and 5 necessarily require previous regeneration in those subjected to such experiences. If one has to be born of God before he can have such experiences, then unquestionably some of God's children did fall away and were lost, and what they did others may do. But if one can have such experiences without having been regenerated or born of God, then the question changes and we must ask, were those who fell away, and crucified the Son of God afresh, ever regenerated? They were enlightened, they did taste of the heavenly gift, etc., but were they children of God? That's the point.

To settle this, let us notice the expressions used and see what they mean. Before examining the statements, however, let me request you to mark the absence, in the list, of God's revealed word *quicken* which expresses the Spirit's work in the saved. The terms used are—1—Enlightened: Made to see or understand that they were sinners.—Tasted the heavenly gift: Made to realize that Jesus was the Christ.—3—Made partakers of the Holy Ghost: That is received his reproving convicting work.—4—Tasted the good word of God: Made to understand it and see its truth and beauty.—5—Tasted the powers of the world to come: Made to seriously consider the future state, etc. Does one have to be a child of God to have such experiences? No; but one must have such experiences to bring him to Christ. Such are the states of mind or heart of all who come to Jesus as their Christ, and yet many are thus exercised who never come to him. You will notice that in all these statements the subject is passive. There is some intimation that repentance was begun, but resentment toward Christ set up and caused rejection of His offered grace.

The case as I see it, was about this way: Some Jews had been moved as described in the text, but had stumbled at Christ and turned away. Some Christians were still working with them, going over and over the first principles of the doctrines of Christ when the apostle wrote, and he in substance says, *Let them alone. Those who, when enlightened, etc., as they were, deliberately reject Christ seal their own doom forever.* You will notice that he says, "It is impossible to renew them again to repentance"—not to faith. Faith is not mentioned at all, and you know it is by grace through faith that we are saved. Repentance is no where said to save, but it is written *Believe—and be saved.* A man may fall away from convictions, resolutions, detestations, and repentance, but when he believes in Christ conditions change, he is then *in Christ and Christ in him.* "Hereby know we that we shall dwell in him and he in us because he hath given us of his Spirit." One may come to repentance and draw back, but if he believes in Christ he will have to draw out; for "we are in him that is true, even in his Son Jesus Christ." Those of the text fell away, but the child of God would have to fall out of, for "Ye died, and your life is hid with Christ in God."

You see the difference. Our mistake has been in the idea that such experiences as the text suggests require previous regeneration. S. C. Edwards, D. D., Com. on Heb. Expositor's Bible, p. 92, gives in substance the idea I here present. Matthew Henry's Bible on this passage teaches that sinners may have the experiences herein described and not be saved, saying, "There is more in true saving grace than in all that is here said of apostates." Edwards says, "All these things have an intellectual quality. Faith in Christ and love to God are purposely excluded." This is a fearful warning to sinners who tremble with their convictions, and with the Holy Spirit and the love of Christ, but there is nothing in it to the child of God, except admonition not to waste strength and time on those who have been enlightened, etc., and have deliberately rejected Christ. They have sealed their doom, so let them go. I give it as my honest conviction based on observation, that if a sinner receives the impressions suggested by the statements of the text, and for any cause draws back and does not believe on Christ, "it is impossible to renew him again to repentance." It is not a question about the condition of *believers*, God's children, but of the condition of awakened, enlightened sinners rejecting Christ. The inspired writer saw more clearly than the uninspired workers, and he saw that time and strength wasted on apostates from conviction and repentance, by a continual restatement of the *first principles of Christ* was time and strength utterly lost; and again he wrote, "If any man draw back, my soul shall have no pleasure in him." Heb. 10:38.

Planter Does Receive a Premium.

In an article printed in Southern papers and paid for by the compress interests, the statement is made that the American Cotton Company "has paid both the planter and the spinner bonuses" to extend the use of the roundlap bale. This reluctant admission by the compressmen that the use of the roundlap bale is profitable to planters and spinners is not an exact statement of fact. The planter does receive a premium for his cotton in the roundlap bale, not as a bonus, but because his cotton in these bales is worth more to any other buyer than in any other package. In like manner, the spinner's profit from the use of the roundlap bale comes from the economies they enable him to make. The farmer cares little who pays the premium which his roundlap bales command. What interests him is that they bring him more money, and with his profit in his pocket he is not deceived by the misrepresentations of men who, while affecting tender solicitude for his welfare, have only their own selfish purposes to serve.

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A limited number of reliable advertisements will be inserted.

All communications of business, and remittances should be made to THE BAPTIST, Jackson, Miss.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

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The Harmony Association met in its fifty-first session, with the Unity church, in Yazoo county, on Oct. 27, 1900. Brother B. F. Miller is the faithful and efficient pastor here. The church was organized August, 1899. Since that time this little band has erected a handsome frame building at a cost of about \$500. Pastor and people have worked nobly. This is the only church in this association west of the I. C. railroad.

The association was called to order by the former moderator, Dr. T. E. Morris. The old officers were all re-elected—T. E. Morris, moderator; T. J. Moore, secretary and treasurer.

The introductory sermon was preached by Rev. A. B. Hill, of Carthage, from Romans 10:13-15—Theme, "Missions." It was a strong presentation of the question.

"Good For Nothing."

Read the thirteenth verse of the fifth chapter of Matthew's Gospel. There, one is taught the duty and ability of Christians. As salt, they are to preserve the world, lest it decay with the pollution of sin. Herein is found an answer to such a query: Why are Christians on earth; why are they not removed to the Father's mansion as soon as they are saved?

"I pray not that thou shouldst take them out of the world." Leave them on earth to bless and sanctify and preserve. "Ye are the salt of the earth." However, there are those who remain all the day idle, those who hide their light under a bushel, or who bury their Lord's money, failing to put it out to interest. What of those barren fig trees, who have nothing but leaves? What of those who, like salt, have lost their savor? They are "good for nothing." This is an expression carrying with it contempt, as well as an indication of worthlessness.

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"Good for Nothing!" To apply such to a horse, for example, would be a signal to take him out and shoot him. Who wants a "good for nothing" horse, or a "good for nothing" anything? Things are valued according to their usefulness, and that which is of no use deserves not the least valuation.

To be "good for nothing" is to occupy a singular position, for very rarely can anything be found which cannot be put to some kind of use. Old rags, scraps of iron, etc., are not entirely useless.

Everything, generally speaking, has its function to perform and its place to fill. The exception to the rule is something that is "good for nothing." How do you suppose the angels and saints in heaven look with wonder upon that Christian who is "good for nothing?" How does the dear Christ look upon such an one? With a Master, anxious that every one work while it is today, with a vineyard demanding the attention of the laborers, with the field white already to harvest, while the reapers stand idly by and allow the grain to decay. Is not this an unusual procedure?

My brother, as surely as God made you, He made you for something. You have a place to fill. "Go work today in my vineyard."

"I can't do anything" is an excuse bordering on to falsehood. Can't do anything for the Christ who loved you and gave himself for you? Do you admit you are "good for nothing?"

Before making such a confession try every available means to aid the Master's kingdom; speak to some lost friend, sing, pray, give—do something! For,

"There's a work for me,
And a work for you,
Something for each of us now to do."

W. A. HAMLETT.

Come One, Come All!

Clinton is in readiness, with heart and hand, for the B. Y. P. U. Convention. Over one hundred and sixty homes have been provided by the invitation committee, and no one need fear that Clinton will be overcrowded—there will always be room for one more. Over one hundred delegates have already sent their names in to the chairman of the Invitation Committee, and as many more are looked for the week. Delegates will be informed by mail of the assignment of homes, and will be met at the train by members of the Invitation Committee. Let every one who can, come and enjoy the spiritual and intellectual feast which will be spread for us by such men as B. D. Gray, Arthur Flake, B. G. Lowrey and the most prominent pastors and laymen of the State.

Clinton will greet her visitors with the banner Union of the State; 200 strong and all together, we will celebrate the election of Mr. Bryan to the presidency.

C. H. BROUGH,
Chairman Invitation Com.

Convention's Report on Church Building.

The Mission churches have received more or less aid from the Convention Board in build-

ing their houses of worship are the following: Tunica, Evansville, Gulfport, Ruleville, Sapa, Gunnison, Lumberton, Bellzoni, Merigold, county Line, Martin, Hopewell and Jackson.

About \$1000 have been received for church building; of this amount \$175.00 remains in the treasury.

One matter of deep and general interest is brought to the attention of the Convention. We refer to the depressing debt on this beautiful temple in which we are now assembled—the Jackson house of worship. This splendid edifice was wisely planned; and it is not only an ornament to our capitol but it is a considerable factor for advancing the cause of truth throughout the State. This debt is obstructing the onward march of missions; and your committee recommend that the way for our missionary operations be made smoother and easier by the speedy removal of this hindrance. To this end we recommend that the Convention take immediate steps to relieve this incumbrance on the Jackson house of worship according to the purpose of the following resolution by the Convention Board.

Resolved, That the Convention Board, today in session, recommend to the Convention that it appropriate two thousand dollars given by the Home Mission Board to the Convention Board debt, provided the remaining three thousand dollars be raised by the Convention.

Luke 15.

I am not a critic, I am a learner of Jesus Christ. Some twenty years ago I learned, and I shall never forget the lesson, that the 15th chapter of Luke contained one parable. Not two, much less three. That this parable set forth fully and completely, Jesus' defense against the charge made on him by the Pharisees. He plead guilty, and used this three-fold parable to justify himself. What man of you, says Jesus, under like circumstances would not be guilty, as I am?

Each fold in this parable aims at the same central truth, but the climax is reached in the last. Again, though only a secondary matter, the ninety and nine were left in the wilderness, subject to all the perils incident to literal sheep, in a real wilderness, of that day and time.

If this be the truth of this Scripture, and surely Dr. Boyce knew, why this toning down of these brethren of later days? Isn't the truth worth knowing, or is something else better? I await an answer.

Yours truly,

J. BASKIN.

Clinton, Miss.

A Correction.

MR. EDITOR:

Please do me the kindness to say through your columns that I did not resign at Winona in order to go into evangelistic work, as some of the papers say; but having resigned, I should not object to holding some meetings, if the churches cannot do any better, or supplying Sundays for busy pastors, until the Lord shall direct me to some permanent work.

Sincerely,

W. P. PRICE.

1900.

Sunday School.

LESSON FOR NOVEMBER 4, 1900.

BY W. F. YARBOROUGH.

THE UNJUST STEWARD. [Luke 16:1-13.]

GOLDEN TEXT—Ye cannot serve God and mammon. Luke 16:13.

The "also" of verse 1 seems to connect this parable with the last two as parts of the same discourse.

While the parable of the unjust steward was spoken to the disciples, the Pharisees applied its teaching to themselves. The parable is usually accounted one of the most difficult passages of Scripture, but this need not be, if we keep in mind the main thought, and not attempt to give the details some spiritual significance. Dr. Broadus says, "the main thought is that Christians should imitate this man's prudent provision for the future, but the general principle is applied to the right use of worldly possessions in providing for our eternal future." We are not called upon to defend the conduct of the steward as some commentators try to do. Indeed, our Lord characterizes him as the unrighteous steward. Because Jesus compares his second coming to that of a thief in the night, is no justification for the thief's conduct. The point in the comparison is the unexpectedness of the two events, and grasping that point, we are done with the illustration. So in the unjust steward the point is his prudent foresight, and that with its bearings is all we need to see in the parable.

EXPLANATORY.

THE PARABLE EXPLAINED. We need not attempt any interpretation of the rich man. The most common view is that he represents God, but it seems better to follow Plummer, who says, "It is more likely that the owner had no special meaning." He represents himself. We can get some conception of the steward's position in the overseer on our Southern plantations. The position was one of trust and responsibility. In the case before us the trust had been violated and the man was reported to the owner as a waster of his goods. The position offered every opportunity for fraudulent gains and false accounts. Probably he was accused by some of his lord's tenants. The owner believed the report and summoned the steward to give a reckoning or an account of how the business stood. Their business relations must come to an end. It is possible that the demand for an account is accompanied by the hope that the steward may prove himself innocent of the charge and in case of failure to do this, he is to be discharged. The steward, conscious of his inability to vindicate himself, began at once to provide some means for his future well being. Too proud to beg and too weak to endure hard labor, a new idea struck him which was no sooner conceived than carried out. The tenants paid the owner in kind turning over to him a certain proportion of the produce. He began to call these up, one by one, and asking them the amount of their indebtedness reduced that of each one, suiting the amount, presumably, to the character and circumstan-

THE BAPTIST.

ces of each individual. His motive was to make friends of these debtors so that when he was discharged they would take him into their homes. His lord commended his shrewdness, for it was, from the world's standpoint, a very cunning scheme, though of course he did not commend his dishonesty. Our Lord adds the significant statement that "the sons of this world are wiser toward their generation than the sons of light," i. e., men of this world are wiser in providing for their temporal welfare than Christians are in providing for their eternal welfare.

THE PARABLE APPLIED. Dr. Broadus suggests that this parable consists of a general principle, a special application and a particular point. The general principle is that we are to imitate this man's prudent foresight in providing for the future, but our Lord applies the principle to the right use of worldly possessions in providing for our eternal future, and suggests that a good way to do this is to use worldly possessions for the benefit of the needy. Verse 9 is a key that unlocks the meaning of the parable. The Rev. Ver. brings out the meaning more clearly. "Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacle. It is clear, from the general trend of the parable, that our Lord means by using worldly possessions for the good of the needy and the salvation of the lost, they shall make heaven brighter and happier for us when our money fails us, i. e., when we must leave it behind. In this way we save what we seem to lose and lose what we seem to save. Money is called "the mammon of unrighteousness," doubtless, because it is often unrighteously acquired, unrighteously regarded and unrighteously expended. It is not money, but the love of money, that is "a root of all evil." We should remember that verse 9 is addressed to "the children of light," those already saved, and in no sense teaches that we can buy our way into heaven by means of money. It does teach that we can lay up treasure in heaven by the right use of money, while verses 10-12 teach us that we may incapacitate ourselves for having entrusted to us eternal riches. Many will doubtless find themselves among the redeemed, yet be very poor because they never learned to use rightly the possessions of this world. These possessions are "little" in value compared to the "much" for which they might be exchanged; "unrighteous" as opposed to the "true riches" "Another's" over against "your own." The latter means that worldly possessions are not ours, but are entrusted to us of God, while that which they may buy forms a part of our very being and is ours in a real sense.

If we think too much of our worldly possessions to recognize them as a trust from God to be used for his glory, then there is great danger that we think more of them than of God. In that case our possessions own us instead of our owning them, and verse 13 applies to us. No man can be a slave to two masters—"Ye cannot serve God and mammon." If mammon has the first place, God cannot have it. The human heart is too small to hold both.

PRACTICAL POINTS.

1. No man is wise who fails to make provision for his eternal future.
2. If we are God's stewards, all worldly possessions are really God's and we have no right to use a cent in any way that would not please him.
3. The teaching is plain that those whom we help to save here will make our treasure in heaven more valuable. Will they not constitute an important part of our treasure there?
4. Faithfulness in using the little that may be entrusted to us is the condition of larger trusts.

Forgiving a Man For a Trespass.

Some people have a very poor idea of forgiving men their trespasses. We are not commanded to forgive a man for a trespass until he asks us to forgive him. God does not forgive our sin until we ask him to forgive us. If we were to forgive men their trespasses without being asked to forgive them that would be just about like licensing a man to commit trespasses. If I am wrong, please set me right.

W. D. WINDHAM.

Vernon, Miss.

Lebanon Association.

The sixth annual session of the Lebanon Association met with the Hattiesburg Baptist church, August 30, 1900. Twenty-two churches were represented. Elder O. D. Bowen was re-elected moderator, and Elder C. G. Elliott clerk and treasurer.

Strong reports were discussed and adopted on Temperance, State of the Churches, Education, Orphanage, Missions, Publications, Woman's Work, Sunday Schools and Sustentation. The Colportage work was earnestly commended.

It is notable that the statistics show an increase of 250 members; total amount of funds raised \$10,688.70. Hattiesburg has the largest Sunday School, Poplarville next, third Ellisville, and fourth Purvis. Next session to be held at Lumberton, Wednesday before the first Lord's Day in September, 1901. D.

Mobile Baptist Association.

This body ranges all along our southeastern border, and its prosperity helps us no little. It publishes a monthly paper called *The Baptist Record*, the second number being before the writer. In it Elder D. W. Boswell, pastor of State Line church, has an excellent article on *Pastoral Work*, and the editor one on *Revivals*.

* Brother R. L. Mumpkin was moderator of the last session. We remember him as the adjutant of General Cockrell and the Missouri brigade, when encamped at Meridian during the War of the States. Names of seven pastors are reported. Next place of meeting to be selected by the Executive Committee. Among the leading committees is one on the B. Y. P. U. D.

The Home.

Our Own.

There is a rhyme of harmonious measure,
That's quoted somewhere each day,
And smoothly it flows as on it goes,
And this is what it ever says:

"We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for our own a harsher tone,
Though we love our own the best."

When we let fly passion's swift arrow,
And torture their tender breast—
When we seem to forget, their eyes are wet,
Do we love our own the best?

When we speak of their faults to others
In a light and careless tone,
That leaves a sting deep burrowing,
Is it then we love our own?

Nay, I think love loses its meaning,
And our gifts become mere stones
When bodies we feed, and let hearts bleed—
The hearts that we call our own.

And when for the world they are slighted,
Though loudly we may protest,
All men our creed may run and read—
We love ourselves the best?

—Eron Ophus Gregory.

The Kitchen as it Should Be.

When I furnish a kitchen as my work-room some idea as to convenience and the saving of time and steps modified the arrangement of things. All the utensils are kept as near as possible to where they will be needed. The tin covers of sauce-pans and kettles in rack within reach of the range. The cooking forks and spoon have their niches just below. The little panning knife I like best is not in the knife box amid the carvers and mixing spoons, but where I can get it without leaving the low rocker where I sit when preparing vegetables. The bread knife and cutting board (which last is apt to be the cover of a grape basket, light and clean) are always convenient to the bread jar. Two or three favorite sauce-pans are kept hanging abroad in full view, near the water faucet, for is not the first step towards cooking almost everything the preparing for some freshly boiled water? —Good Housekeeping.

A COUPLE OF JACKSCREWS

And What They Did.

BY CHARLES D. MEIGS.

A gang of workmen were busy at the crossing of Washington and Meridian streets, repairing the ties, railroad tracks. They had dug all the dirt out from between the ties, in the middle and on either side, for a distance of twenty

feet. Just at that point there was a switch and a curve, and four tracks crossing. It was a bad place and a specially bad time for any street car to "jump the track," but just as I was passing the spot rattety-bang!! and the ponderous car with its load of passengers dumped itself down into the ruts between the ties and the rails, "hub deep."

"Thinks, says I," that street car is like some Sunday schools I have known—"down in the rut." I wonder if it will stay there, or will it get out and go on? Looking at my watch, I noticed I had five minutes to spare, so concluded to watch the process of getting that car "out of the rut," thinking that I might learn a Sunday school lesson at the same time. The first thing I noticed was that the car wasn't making any progress while down in the rut. It was at a stand still. Isn't that generally the case with a Sunday school when it is down in a rut? Isn't it always at a stand-still so long as it runs in "the same old rut?" Ah! there is an "Irish bull," for how can it stand-still, while it runs, even if it does run in a rut? Well, that suggests another Sunday school conundrum: "What is it that stands still when it runs?" Answer: "A Sunday school that runs in a rut!" But this is a digression, let us get back to that stuck-in-the-mud street car.

The second thing I noticed was that when the car got down in the rut, the passengers began to desert it. They did not find it very attractive, and the "attendance" fell off rapidly.

Ever see anything like that in an off-the-track Sunday school? It is needless to say, that the boys were the first ones to desert the street car when it got into the rut. They hustled out in a hurry, and who could blame them? Surely that point does not need any additional "pointer" to make it plain.

The third thing I noticed was that the trolley was on, and the wire was all right. In other words, there was plenty of power "above" but there was no power below. Somehow the street car was in such a condition that it could not call down the power from above, and so it was "dead," and of course made no progress. Ever see a Sunday school in that kind of a fix?

The fourth thing I noticed was that something that does not always happen when a Sunday school gets down in a rut. The "officers" of the street car—those who had it in charge and were responsible for it—the moment that the discovered

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that the car was down in the rut, off the track, making no progress, they went to work vigorously to get it out of the rut. And how do you suppose they did it? The great car was too heavy to be lifted by mere human strength, so in less time than it takes to tell it, a couple of jackscrews were placed under the car, near the wheels that were off the track, and as quick as the jackscrews began to go round, the car began to go up. And who was it that turned the jackscrews? Why, the "officers" of course. You surely don't think it was the passengers' business, do you? If the officers had waited for the passengers to get the car out of the rut, the company would have discharged them before night.

Well, in just exactly five minutes by the watch, by the help of those two jackscrews, that car was out of the rut and on the track. "Ting"—"ting"—"ting" went the conductor's bell. "Clang," "clang," went the motorman's gong, and slowly, but surely, the car moved around the corner. On reaching the crossing it stopped, and then I noticed the fifth thing that happened. As soon as the car was out of the rut, the passengers began to flock back to it, and many new ones came, so that soon the car was loaded full, and away it went; power all right, above and below. And that is just what will happen to a Sunday school when it gets out of the rut and begins to move and make progress. The boys will come back, and the girls will come back, and there will be plenty of teachers for them.

An now, how about those two jackscrews that lifted the car out of the rut? Did they do it themselves? No; they had to be worked, but it was much easier to work them than it would have been to lift the car without them. I named those two jackscrews: One I called "Teachers' Meeting," and the other "Home Department," and if they won't boost a Sunday school out of the rut, no two jackscrews ever will.

But, alas! how many schools there are that do not realize their need of these two jackscrews. While standing dead still, on the track, or off the track, rather, they say, "We've got a good working school," and that's enough for them. When it comes to "good, better, best," they are satisfied with the "good," and leave the better and the best for those who have the Teachers' Meeting and the Home Department properly conducted. Some one has said that "the only difference between a grave and a groove is a little matter of depth." O, Sunday school, if you be down in a rut, you be in a groove, and if in a groove, possibly you are dead and in your grave, and don't know it! What a pity. Get out the jackscrews, quick!

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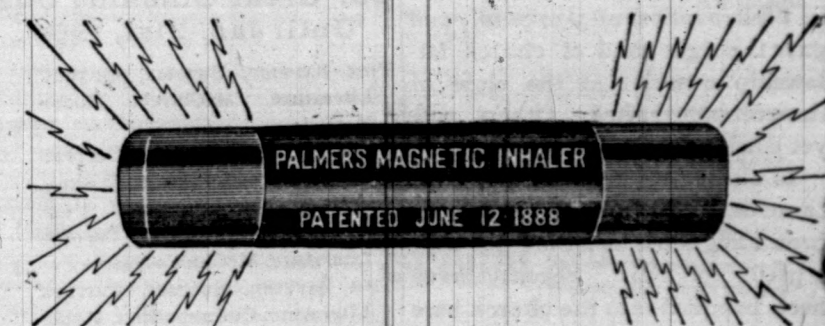
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weeds in the background and permit only its beauties to be known. If cultivated, the weeds will be taken out and the flowers developed.—*Good Housekeeping*.

After several years of patient suffering, she quietly fell asleep on October 1, 1900.

There are times when we feel that human words are empty and lifeless. To one who had known intimately the subject of this sketch, any words that

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For our household pet is gone,
And our heavenly father only
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Woman's Work

Mrs. A. K. Wood.

Dear Sister: It is truly gratifying to tell you of the good W. M. meeting of the Fair River Association, which met with Pleasant Grove church. We held two good meetings during the Association. The sisters being deeply interested in every line of mission work which the churches foster, more societies than usual sent in reports. We hope to have a report from each church at our next meeting. Our women feel more and more the necessity of hearty co-operation with the Central committee. For this, our efficient vice-president, Mrs. L. G. Maxwell, is earnestly working. At Thanksgiving service in Brookhaven, each church is requested to send delegates with a contribution for a box for our frontier missionary. The Home Field and Orphanage Gen. received especial attention during our meeting. We got a good club for each. We needed a representative for THE BAPTIST.

May God bless you and Sister Bozeman, in the work and may we develop in stronger Christians.

Yours in the work,

MISS ANNIE COVINGTON,

Sec. Mt. Zion church.

Wesson, Miss.

A Home Scene

An old lady and a cripple sat in her wheel chair and had her kodak taken. She was nearing her 77th year. When her picture was developed, the old lady, while scrutinizing it, remarked: "She did not know time had dealt so heavily with her, as to cut such deep furrows on her face." Some one replied: "You don't want a good likeness then, but a younger one."

A few days later some one observed: "How stooped and round shouldered the old lady is getting to be."

Another replied, "It is because she has lost her pride and don't care to straighten up, but just humps down because it is natural and easy."

Time, the worker of all ugliness, is seldom in company with the gay, so what matters if the features are furrowed and shoulders stooped.

The heart becomes softened by age, the past and future are before the eyes of the aged, while the present is not noticed by even changing events.

The well-springs of imagination and love are deep hidden away down in the heart of the aged; they feed on the past, while few care to listen to old, out of date

things which once animated the aged.

Amid all the cares and sorrows of life, with the infirmities of age, it is hard to be young.

There will be love and blessings in that land beyond the skies, when the night of death comes, and the crown of life is won.

MRS. SOPHIE GOODRUM.

Woman's Missionary Union.

EXTRACTS FROM ANNUAL REPORT.

The past year has been the best year in the history of Woman's Missionary Union. The basis of W. M. U. work being recommendations of the Home, Foreign and Sunday School Boards, persistent, painstaking, prayerful effort has been made to render every possible assistance along all suggested lines of service.

Cash contributions, including annuities: To the Foreign Board, \$31,757.65; to the Home Board, \$18,114.13; to the Sunday School Board, \$1,364.42.

Box Contributions: 410 boxes \$26,966.96 were sent to missionaries of the Home Board; 81 boxes valued at \$4,940.89 to Sunday School missionaries. Contributions to German Schools \$118.78.

The Christmas Offering for Foreign Missions now grown a part of Christmas thinking and giving, was arranged for as usual by Woman's Missionary Union. Today our joy is increased as we report for the year 1899-1900 in cash, box supplies and annuities \$83,266.73, an amount greater than has been raised in any year since the organization of W. M. U. Praise God from whom all blessings flow! With emphasis would we make mention of the fact that during the past year, Woman's Missionary Union was instrumental in the inauguration of a

Babies' Branch W. M. U., a new feature of work, is meeting with approval, and it is believed that good will result both to the little ones and the mothers. The first contribution received was five dollars from an old lady, who stated that because of her age she could not engage in this work, but sent the offering as a proof of best wishes.

Star Cards are fulfilling expectations by proving very attractive to young people. Rev. Peyton Stephens from personal knowledge of the success of this plan, has given a splendid testimony to the good results of woman's work, and a strong assurance of love for the Sunbeams.

Special Efforts: In addition to collections at the annual meeting for the home of Rev. and Mrs. N.

Maynard of Japan, two appeals for the same object were made by the Corresponding Secretary through the Foreign Mission Journal.

Expenses. The total expenses of the year are \$2,273.65, of which the Home Board paid \$850; the Foreign Board \$996.98; (Christmas offerings, expenses, \$145.98;) the Sunday School Board \$400. The Home Board furnishes all literature for the Week of Self Denial. W. M. U. officers receive no salaries.

Statistics.

Letters written	12,514
Postals written	173
Leaflets and pamphlets distributed	246,869
Mission Cards (Prayer) distributed	38,545
Mite Barrels distributed	4,882
Star Cards (Home and Foreign) distributed	8,900
Mite Boxes and Envelopes distributed	148,956
Papers distributed	2,800

This literature has been sent to fourteen States, Indian Territory and Oklahoma in 22,302 packages.

The Oil Heaters which the Rookery advertises to day are mounted on handsome ebony blackwrought iron frames, with turn down, cold handles. The bail handle allows the stove to be conveniently and easily carried from room to room for warming different apartments, as well as out of doors, or into the kitchen for refilling.

Cures Cancer.

Cure guaranteed of the worst case by taking four to sixteen bottles of B. B. B. (Botanic Blood Balm). Have you aches in bones or joints, ulcers, persistent eruptions, scrofula, sore mouth, gums or nose, festering eating sores, cancer? Then B. B. B. will heal every sore, make the blood pure and rich, and stop every ache. B. B. B. tested thirty years, and cures especially the deep-seated old cases. Druggists, \$1. Trial treatment free by writing Blood Balm Company, Atlanta, Ga. Medical advice given.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHEXNEY & CO., Props., Toledo, Ohio.

We, the undersigned, have known F. J. Chexney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system.

Price, 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

Rev. C. C. DAVIS.

Eld. M. E. Church South,
No. 28 Tatrall St., Atlanta, Ga.

A Prominent Memphian Writes:

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO.

266 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court, Randolph Co., Ga.

THE WEST.

THE BEST WAY

—IS VIA THE—

IRON
MOUNTAIN
ROUTE

and Hot Springs R. R.

The very low rate of

One Fare for the Round Trip

Is offered by the above lines for the Convention. A rare chance to visit the great Government Reservation and health and pleasure resort. Descriptive and illustrated matter on Hot Springs mailed free, and information as to schedules of special trains and other information desired will be promptly furnished by addressing H. C. Townsend, St. G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. K. Rehlander, T. P. A., Chattanooga, Tenn.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas.

April 61

Temperance.

The Party That Needs No Apology

Says the *Springfield Republican*, at the conclusion of an editorial in which it discusses General Corbin's "fake" defense of the canteen:

The Prohibition party this year has presented to the voters candidates for President and Vice-President who in character and personal attainments are the equals of the candidates of any other party. It is understood that both Mr. Woolley and Mr. Metcalf personally opposed to the imperialism of the present administration. They certainly stand for some noble ideals in the home and in society, however unattainable for the present they may be. No man would need to 'hold his nose' in voting for them. The *Republican* recommends them as worthy candidates to all those citizens who wish somehow to condemn, rather than condone, the imperialism of Mr. McKinley and his war in the Philippines, but who cannot conscientiously cast their ballots for his leading competitor, Mr. Bryan.

Don't Commence.

The only safe way is to stop before you begin and then you don't have any trouble about it. That is my advice to the boy or young man about the cigarette or drink habit.

WOMAN'S WORK.

Women, there are things that you can do, and this is one: You can make drinking unpopular and disgraceful among the young. You can utterly discountenance all drinking in your own house, and you can hold in suspicion every young man who touches the cup. You know that no young man who drinks can safely be trusted with the happiness of any woman, and that he is as unfit as a man can be for a woman's society. Have this understood—that every young man who drinks is socially proscribed. Bring up your children to regard drinking as not only dangerous, but disgraceful. Place temptation in no man's way. If men will make beasts of themselves let them do it in other society than yours. Recognize the living fact that wine has always been, and is to-day, the curse of your sex; that it steals the hearts of men away from you, that it dries up your prosperity, that it endangers your safety, that it can only bring you evil. If social custom compels you to present wine at your feasts,

rebel against it, and make a social custom in the interest of virtue and purity. The matter is very much in your own hands. The women of the country, in what is called polite society, can do more to make the nation temperate than all the legislators of this country. Let the young ladies be firm and they will not be forced to have their hands stuck in a 'jug handle' for an escort. You can control them now, but after the 'knot is tied' they will control you. Don't be afraid you will not have a beau unless you go with a young man with his breath smelling of cloves or puffing a cigarette.

I told a young lady once that if I was a young lady and a young man was to light a cigarette in my presence I would leave him, and she remarked, if I was a boy I would smoke them myself.

QUIET NICE PLACE.

I overheard a gentleman who has been stopping in Shubuta for two months say this was the nicest, most quiet and orderly town of its size he had ever been in, and he had traveled over many states. He has been at the hotel and on the streets, and had seen no one under the influence of liquor, heard only two oaths and they were uttered by the same man. Have only seen one jug of whisky and it was for medical purposes.

The only proper attitude toward the liquor traffic for Christians is that of relentless hostility. It can never be legalized without sin.—*Methodist Discipline*.

The counties that license the traffic in liquors are Adams, Hancock, Harrison, Issaquena, Jackson, Jefferson, Madison, Monroe, Quitman, Tunica, Washington, Warren and Wilkinson. The county of Warren leads in the number of saloons. One-fourth of the saloons in the State is situated in Warren. Vicksburg is regarded as the Sodom of Mississippi. They pay no attention to the Sunday laws, but the white apron gentry will stand in the door with his fingers in the arm holes of his vest with his apron on. It was only a few days ago they commenced getting up petitions for the saloons or made any effort in compliance with the law in securing whisky license. You see more bleared eyes and noses with blots on them in Vicksburg than any city of the South, the accompanying evils of the saloon, profanity, gambling, and the "social evil" is fearful in that city. As the old ones are killed by the sa-

loon the boys take their places. Whose boy will it be, yours or mine?

Perhaps no State in the Union can show a better record for Temperance than Mississippi. In it there is not to be found a single brewery or distillery and the total number of wholesale and retail dealers in distilled spirits and liquors which Uncle Sam could find in the entire State liable to the Government tax, is but 370.

Mississippi, population 1,448,000; liquor dealers, 370.

New Jersey, population 1,837,000; liquor dealers, 9,969.

Maryland, population 1,200,000; liquor dealers, 5,410.

District of Columbia, population 285,300; liquor dealers, 1,141.

Minnesota, population 1,766,000; liquor dealers, 3,689.

Nebraska, population 1,167,000; liquor dealers, 2,378.

California, population 1,495,000; liquor dealers, 14,035.

Connecticut, population 863,900; liquor dealers, 3,629.

It will be noticed that while the population of California is a little more than that of Mississippi, while the latter has but 370 liquor dealers of all kinds in the State that of California has 14,035.

The friends in Mississippi, satisfied with the blessed results that come to every community where the saloon is prohibited, are now assiduously seeking to banish the saloon from the entire State. On the main line of the M. & O. Railroad in Mississippi, a distance of 266 miles, there is not single saloon, while out of seventy-five counties the traffic is driven from sixty-two.

From Shubuta point it is Prohibition territory south to Westler, Alabama, 93 miles north to Aberdeen, Miss., a branch of the M. & O., 140 miles. West it is Prohibition territory to Canton, 190 miles, and east 60 miles, making 40 miles in Alabama.

Saloon Profits.

Recently in the city of Philadelphia, a saloon license which the city had issued upon payment of \$1,000 was sold at public auction \$7000. Only the license was sold and the seller pocketed the \$6,000 profit.—*The National Advocate*.

The United States.

It is to be deplored that our Government has woed and married this bride from hell, and is lavishing upon her the life-blood of thousands of our bright sons and daugh-

ters, pouring into her lap the riches of the Nation to the amount of over a billion dollars yearly, filling our mad houses, jails and penitentiaries, with ruined lives, damning human souls by thousands and surely bringing ruin to our Nation. "Be not deceived; God is not mocked; for what ever a man soweth that shall he also reap." As it is with Nations. We sow saloons and reap murderers, gambling, libertines, riots, mobs, poverty, assaults, wrecked homes intellectual and spiritual ruin.

At a Conference of the Chicago postoffice authorities it has been decided to hereafter employ no boy who smokes cigarettes or who is known to have once been addicted to the habit. Heretofore there has been a rule in force that boys employed by the office could not smoke while working, but, believing that smoking has a demoralizing effect and because of the need of the most intelligent and active boys, it is thought wise to make closer restrictions. An examination is soon to be made, when 700 youths will enter into competition for positions in the postoffice, and the new order will have no small effect upon so large a number of applicants. Thus one by one every door of opportunity is closing against boys and young men who are addicted to this obnoxious habit, just as similar doors have been shutting for years past against those who use liquor in any form as a beverage. It will be seen by everybody pretty soon that these habits are not matters of religion alone, but they are affairs of bread and butter, of failure or success.

Wedding Bouquets!

Chrysanthemums,
Roses and
Carnations,

NOW IN BLOOM.

Write for Price List.

JOHN R. LAWS,
Columbus, Miss.

Hillman College.

Clinton, Miss.

GEORGE WHARTON, A. M., D. D., PRES.

The Oldest Female School in the State.

Noted for good solid work. Our graduates stand at the head as teachers, Conservatory of Music not excelled in the South. 100 music pupils. Three times as many pupils this year as two years ago. Room will be made for 40 Industrial Pupils. These boarded themselves last year for about \$3.00 per month.

B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, Nov. 5. Psalm 31. "My times are in thy hand" (vs. 15). Compare Prov. 16:33.

Tuesday, Nov. 6. Psalm 32. "I will counsel thee with mine eye upon thee" (vs. 8). Compare Ps. 73:24.

Wednesday, Nov. 7. Psalm 33. "The counsel of the Lord standeth fast forever" (vs. 17). Compare Prov. 19:21.

Thursday, Nov. 8. Psalm 34. "O, taste and see that the Lord is good" (vs. 8). Compare 1 Pet. 2:3-5.

Friday, Nov. 9. Psalm 35. "O, Lord, be not far from me" (vs. 22). Compare Ps. 10:1.

Saturday, Nov. 10. Psalm 36. A delightful acknowledgment (vs. 9). Compare Acts 26:16, 18.

Sunday, Nov. 11. Prayer Meeting. A decision for Christ. Luke 14:25-33.

—From the Baptist Union.

I saw you looking at the program—how did you like it? It would be hard to beat, wouldn't it?

Don't forget the place and time of meeting—Clinton, Nov. 6, 7, 8. Don't forget to study the program, through and through, every other part, as well as your part.

Remember, when you buy your ticket, to ask the agent for his certificate, so that you can secure reduced rates—full fare going and one-third returning, just as at other conventions in times past.

You ought to ask for the Convention to meet with your church next year—it would do your church good, as it did Clinton last year. Glester has already, some time ago, sent in her invitation.

Did you ever see anything quite so good as the lesson in the Life of Christ by Dr. Stiffler? Nothing of this kind, has come under my eye, that pleases me half so well, I think. I can read them "time and again," and never tire.

Surely, all of our people ought to know of them, and study them.

On the first day of October you started to take the Bible readings, daily, in the Psalms—are you keeping them up? Already the book appears in a new light, as we have progressed with our stud-

ies. Certainly, there can be no reason, excuse or pretext, that can be urged by any one, that will in anywise relieve him from the necessity, duty and privilege of taking these. As we value our lives, we ought to take all the Christian Culture Courses.

Notice to Delegates

I have had assurance from the railroads that a rate of one and one-third fare for the round trip to Clinton will be authorized for the B. Y. P. U. Convention. Delegates will purchase a ticket, paying full fare, and taking a delegates certificate, this will enable you to obtain a ticket returning for one-third fare.

L. P. LEAVELL,
Secretary.

SPECIAL LOW ONE WAY ROUND TRIP RATES.

FROM MEMPHIS, TENN., TO
POINTS IN

Montana and the Pacific Coast,

Ogden and Salt Lake, Utah, Anaconda, Butte, Helena and Garrison, Montana, one way rate \$33.00, round trip \$59.20, Portland, Oregon; Spokane, Tacoma and Seattle, Wash., \$38.90 one way, and \$64.20 round trip. Intermediate points at the same low rates.

Also the following low rates from Memphis, Tenn., to points on the C. O. & G. R. R. in Indian Territory and Oklahoma. To Indian Territory points one way \$9.00, round trip \$12.00. To Oklahoma Territory points one way \$12.00, round trip \$17.00. Dates of sale October 27th, and every Tuesday thereafter up to and including November 27th. Round trip tickets limited for return passage thirty days from date of sale. For further information call on or write

C. J. WARRICK,
F. D. BLACKMAN, C. P. A.
T. P. A. Memphis, Tenn.
Chattanooga, Tenn.
GEO. W. TEE, G. P. A., Little Rock, Ark.

For the
WEST

—TAKE THE—

CHOCTAW ROUTE!

Twenty-five miles the shortest line.
Elegant Passenger Service.
Quick Time.
Free Reclining Chair Cars
and Pullman Sleepers.

Memphis to Hot Springs
Without Change.

This is the only line operation through cars between above points. For full particulars, address
F. D. BLACKMAN, C. H. ANGLE,
Trav. Pass. Agent, Com. Agent,
Chattanooga, Tenn. Atlanta, Ga.
J. H. HOLDEN, Traffic Manager,
Apr. 11 yr. Little Rock, Ark.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Oct. 10th, 1900.

Dr. E. W. Hall:

Dear Sir—Some months ago my attention was called to the advertisement in the Vicksburg *Herald* of Hall's Great Discovery. I determined to try it at once, and to my great surprise and delight I have been entirely cured of a most aggravated case of kidney and bladder trouble. I am employed in the master mechanic's office of the V. & M. V. railroad, and have taken medicine and suffered beyond endurance until I secured this preparation. I have addressed you upon the subject in the hope that the publication of it will be the means of absolutely securing to others afflicted likewise a positive cure. With regards, I am,

Yours truly,

W. A. JONES.

SOUTHERN
RAILWAY.

6,888 MILES—ONE MANAGEMENT.

Penetrating Eight Southern States,
Reaching Principal Cities of the
South with Its Own Lines.
Solid Vestibuled Trains.
Unexcelled Equipment.
Fast Schedules.

DINING CARS—Are operated on
Southern Railway trains.

OBSERVATION CARS on Washing-
ton and Southwestern Vestibule Limited,
and Washington and Chattanooga Lim-
ited via Lynchburg.

ELEGANT PULLMAN SLEEPING
CARS—Of the latest pattern, on all
through trains.

J. M. CULP.

Traffic Manager, Washington, D. C.
W. A. TURK,

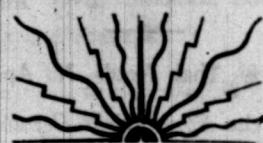
Gen'l Pass. Agt., Washington, D. C.
C. A. BENSCOTER,

Asst. Gen. Pass. Agt., Chattanooga, Tenn.

The New Route Between the East and
West.

Choctaw, Oklahoma and Gulf R. R.
Co. affords quickest time from Memphis
to Hot Springs and points in Arkansas,
Oklahoma, Indian Territories, Texas
and the West. Pullman Cafe sleep-
ers and free-reclining chair cars on all
trains.

Henry Wood, J. F. HOLDEN
Gen. Mgr. Traffic Mgr.
Little Rock, Ark.



MORE THAN
A BILLION
OF DOLLARS

ON
DECEMBER
THE 31ST
1899

The Mutual Life Insurance Com-
pany of New York

RICHARD A. McCURDY, Pres.

HAD

\$1,052,665,211 of Insurance
in force

It has paid policy-
holders since

1843 - - - \$514,117,946

and

Now holds in

trust for them - \$301,844,537

Careful Invest-
ments
Liberality to the
Insured
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of claims
The most liberal
form of Policy
Loans to the In-
sured

HAVE
BROUGHT
THESE
GREAT
RESULTS

Reserve Liability Dec. 31, 1899

\$248,984,609.00

Contingent Guarantee Fund

\$47,952,548.00

For full particulars regarding
any form of policy apply to

Post & Bowles

Managers

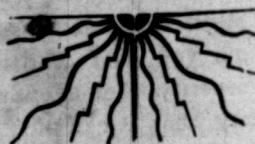
618 COMMON ST.

NEW ORLEANS, LA.

R. P. Moore

Agent

JACKSON, MISS.



THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, NOVEMBER 8, 1900.

VOL. II, NO. 52

We learn with sadness of the death of Bro. O'Brian on the 4th inst. He was the father of Rev. A. L. O'Brian and Prof. J. M. O'Brian.

A note from Rev. Chas. A. Lovelace, in-
forms us that he has resigned his work and
will enter some other field, wheresoever the
Lord may lead.

Rev. E. B. Miller enters upon an evangel-
istic career, and has the endorsement of our
Convention Board as to his eminent fitness
for such work.

Bro. W. O. Williams will leave the Delta.
He has resigned at Leland. This is an im-
portant field, and the church will lose no time
in securing the best available man to follow
brother Williams.

The Convention Board laid out work to
the sum of \$10,250.00 for the next year. The
Board also hopes to be able to spend \$5,000.00
in church building. To meet this work will
require much liberal giving to the cause of
State Missions.

Ex Secretary John Sherman died at his
residence in Washington, on the morning of
the 23rd. His estate is valued in round
numbers at \$1,000,000. This is a great for-
tune, but must be left. So shall it be with
all the sons of men.

Efforts will be begun immediately to open
a mission work in West Jackson. The city
is rapidly building in that direction, and with
a neat chapel on our beautiful lot, with a
good preacher in charge, we may expect in a
few years a strong church.

It is to be hoped that all of our people will
co-operate with the Woman's Christian Tem-
perance Union. They are doing a mighty
work for God and humanity, but they cannot
do it all. There is more than we all can do. In
view of the urgent demands of every com-
munity, it is a crime for any church member
to withhold his hand from this great work.

The preachers who attended the dedicatory
services at Gulfport last Saturday, were L. E.
Hall, A. H. Edmondson, C. E. Welch, J. R.
Johnston, A. V. Rowe, W. P. Price, L. R.
Burriss, J. L. Finley, T. J. Bailey, and H.
C. Taylor. Besides these there were present
several deacons and a large number of the
laity, including noble women not a few.

Snap Shots With a Graphophone.

The Graphophone is to the ear what the
photograph camera is to the eye, and more; the
Graphophone catches instantly and preserves
every tint and shade of sound. The most in-
teresting use of the graphophone is to make
records of your friend's voices to be preserved
for future uses. You can catch the story of
your jolly friend just as he told it, the fa-
vorite song of some loved one just as she
sang it, and the bright, quaint sayings of the
little ones natural to the life. They can be
reproduced perfectly at any time and often as
you please. Besides the Graphophone, affords
wonderful entertainment in the way of repro-
ducing the music of bands, orchestras and
vocal or instrumental soloists. When used
in the sick room the Graphophone helps to
while away many a tedious hour of conva-
lescence. No investment will return so much
in pleasure as the purchase of a Graphophone.
Graphophones are sold from \$5 up.

An Appeal.

Please allow me space in your bright and
healthy columns to present to the brotherhood
of our great State a paper adopted by the Ho-
bolochitto Association at its late meeting.

Whereas Napoleon church is located in the
most important part of the mission territory in
our bounds, and whereas, they are a weak
church both in numbers and means, and
whereas, they have no house of worship and
are in the greatest need of one, Therefore,

Be it resolved, That we fully approve their
plan to build, and also their purpose of calling
upon the denomination in all the State for
help, and we commend them to the brother-
hood throughout the State as being well wor-
thy of sympathy and financial assistance.

We promise to give them our help and bid
them God speed.

After the adoption of this paper, I stated
that as pastor of the church I was ready to re-
ceive contributions. \$12.28 in cash was
handed me, and more promised later on.

Please let me say to your readers that this
is the first appeal that has ever gone out from
this Association to the brotherhood of the
State.

Please send money to me as an offering to
God.

Yours faithfully,

JAMES C. SIBLEY.

Logtown, Miss.

Lest We Forget.

The time for the payment of subscriptions
to Convention Debt is rapidly approaching.
One month more and Dec. 1 will have brought
the date for the liquidation of these pledges.
Very little in cash has so far been sent in,
but this month will certainly change this
feature, and the plans laid will begin to bear
the desired fruit.

Let no one, however, whose subscription
was given, be too confident, and become in-
different about it. Too much depends on
this matter for any slip to occur now. If the
work that has been done will not succeed,
it may take years to accomplish the end so
devoutly desired. If, however, if we resolute-
ly meet the situation as we agreed to do,
we will be in condition to advance our lines
of work to the praise of Him whose we are
and whom we serve.

A. V. ROWE.

Blue Mountain Female College.

To Our Friends—We hope to begin to open
rooms in our second new brick building by
November 26, which will be at the beginning
of the second quarter of our school session.
Last session we turned off a number of pupils
for lack of room, and still enrolled 266 board-
ers—the largest boarding patronage of any
private female seminary in the South. This
term we have been "short of room," but have
enrolled, besides our usual local patronage,
220 boarding pupils and have rejected a num-
ber because we could not make places for
them. We think this speaks well for our
school and for its works.

It gives us great pleasure to announce the
early opening of new rooms. Had we been
able to open them at the beginning of our ses-
sion, we believe they they would all have
been filled. However, several who would have
been with us if they could have gotten places
earlier have gone to other schools. Our losses
by fire have been heavy and the very unfa-
vorable season for brick work has made our
building slow and expensive, therefore, we
shall need to fill every room, if possible. Will
you help us to do this? If you can turn some
pupils to Blue Mountain College this winter,
we shall be very thankful, and shall try to
make it so that they will ever feel that, in
doing this, you showed them a greater kind-
ness ever than you showed us.

If you or any of your friends are interested,
or if you have friends whom you think we
might interest, please let us hear from you
promptly.

Very truly,

LOWREY & BERRY, Proprietors.

Blue Mountain, Miss., Oct. 26, 1900.

Henry G. Weston.



Rev. Henry G. Weston, D.D., President of Crozer Theological Seminary, will complete his 80th year next Tuesday, and the Baptist ministers of the Philadelphia Conference do not intend allowing the event to pass without giving some fitting expression of their great affection and esteem for their venerable brother, who for fifty-seven years has labored untiringly in the work of spreading the Gospel. The routine of the ministers' regular meeting next Monday will be practically suspended, and the occasion will be made one of felicitation in honor of a man who, after years of fruitful missionary work in various parts of the country, became head of the seminary at Chester, and has devoted his remarkable talents to that institution for the last thirty-two years.

HIS EVENTFUL CAREER.

Dr. Weston was born in Lynn, Mass., September 11, 1820. His ancestors were Puritans as far back as 1630. His father was a Baptist minister, and one of the publishers of the Boston Christian Watchman. After being graduated from Brown University in 1840 Dr. Weston entered Newton Theological Institution. He was ordained to the ministry at Frankfort, Ky., in 1843, and then went to Illinois, where he was a missionary for three years in Tazewell, Woodford, McLean and Marshall counties. In 1846 he settled as pastor of the Baptist church in Peoria, Ill., where he stayed thirteen years. He was Moderator of the Baptist General Association of Illinois in 1849, 1853, 1854 and 1856.

EVERYTHING BUT MONEY.

Referring to his early labors, Dr. Weston says: "When I turned my face to the West—fifty-seven years ago—the journey to Illinois consumed as much time as is now required for a trip to Japan. Between Boston and Central Illinois were three weeks at the shortest. From Philadelphia to Harrisburg the time was ten hours; from Harrisburg the traveler went to Pittsburg by canal packet and inclined plane; then down the Ohio and up the Mississippi and up to the Illinois to his destination. A little church in Tazewell county of thirty-six members called me to be their pastor. I accepted at once. Very wisely in the call they did not mention salary, and for the first year or so I received none. How could they give me any? There was no money in the country; not a solvent bank in the State. Our currency was largely 'wild cat' notes. Yet all the necessities of life were

abundant, but wheat when wagoned to Chicago, then a city of 500—brought 25 cents a bushel; corn was 10 cents and no sale; bacon hams \$1.50 a hundred in Cincinnati; choice beefsteak 1-12 cents a pound; hay \$1 a ton. There was no danger of starving. Everyone was glad to give me my board and feed my horse. . . . But what a field for work I had. My parish measured sixty miles from north to south. The nearest Baptist pastor on the road to Chicago was forty miles, the nearest to the south was seventy-five miles. East and west my neighbors were respectively about thirty miles distant. There was no finished meeting house of any denomination. My preaching was done at private houses, school houses, court houses, barns, log cabins; in summer time under the trees. My study was the shady side of a hay stack and I moved around with the sun. The Library with which I began my pastorate I carried in my saddlebags, but I mastered the books so that I could have stood an examination in them. Those two summers under the hay stack have shaped my studies, my preaching and my teaching during my whole life. Under that hay stack I began and continued the daily systematic study of the New Testament.

ORGANIZING CHURCHES.

Dr. Weston soon began to organize churches and build meeting houses. His pastorate in Peoria was most fruitful. In 1853 he was interested in the establishing of the Christian Times, now the Standard, and for a time was one of its editors. His influence was felt throughout Illinois, where he held a foremost place as a preacher and pastor.

In 1859 he removed to New York city, where he preached in Oliver Street Church till 1858, when he accepted the Presidency of Crozer Theological Seminary. The year he removed to New York the University of Rochester conferred upon him the degree of D. D.

Dr. Weston has been described as a man eminently fitted to be an educator of those who are preparing to instruct their fellow-men; one the influence of whose native genius sound scholarship, correct taste and ripe Christian experience reaches far and wide through the able ministry of those who have sat under his instruction.

The Various Plans of Endowment Considered.

Since my last article in your paper many brethren have talked with me about the plan that I have suggested in the endowment of Mississippi College. Some have been pleased with it, and others have suggested different plans.

So I wish for us now to consider the various plans offered, and let us see which will answer the purpose best, and begin to work it at once.

1. The plan of giving our notes for a certain sum to be payable yearly, and these notes to bear interest, and are to be secured by the donor.

This plan has a business ring about it, but unfortunately, or I may say fortunately, a man never likes to get himself and property involved.

This plan will not do for the following reasons.

1. People do not like to give their notes and will not do it.
2. People do not like to have outstanding debts bearing interest.
3. People do not like to involve their property under any consideration, and more especially when it is at the call of benevolence. Furthermore, the great host of givers among the Baptists have nothing to give as security.

About all a preacher possesses, is a call to the ministry, and the hope of a home beyond I am sure you would not find one business man in a hundred who would be willing to have this commercial noose slipped over his head.

11. The plan of making one united effort to endow the College with \$50,000. I wish we could do this and then it would be over with. I am sure, however, that it is not practicable.

1. This plan would hurt other denominational interest, and be too much of a strain on the denomination at one time. We cannot afford to sidetrack our other work for one moment, as their demands are so imperative.

2. This plan has been tried before, and did not meet with hearty support, although there was a good man in the field to push it. This plan is always on condition that we raise the entire amount. We might get the entire amount almost raised and then be unable to push it to completion, and then our last state would be worse than the first.

I have been watching the efforts of Texas Baptists in this line. They have two of the best men in the South in the field to raise \$200,000, and they ought to get the above sum with as much ease as Mississippi Baptists can get \$50,000. However, they are having a long and hard pull, although they have been at it for more than a year. Suppose they should have gone at it gradually, they would no doubt not be suffering the strain that they are now enduring. If we should make the attempt to raise the fifty thousand dollars and then fail, we would not undertak it again soon.

III. The gradual endowment plan. This I think is the best and safest plan for Mississippi Baptists to adopt.

1. Our people will give more freely, and in five years time will have given more liberally than any other way. This suits a large majority of Baptists, because they are unable to give a large sum at one time and meet the other duties of their churches.

2. This plan will not keep any one who is disposed to give a thousand dollars or more from doing so. Indeed, if several of our laymen would do this, it would inspire the Baptist host as never before. If the collection run above the \$10,000 mark, it would be an easy matter to set the mark up with the contribution.

3. Finally, this plan will give sufficient time to enlist a greater number of Baptists in the work than any other method, and thereby gain their sympathy and their love for the College.

Now I have reviewed these various plans in order that we may get together on one of them and work it.

Mississippi College must be better equipped for the great work of the future.

H. P. HURT.

"Let Something Good Be Said."

When over the fair fame of friend or foe;
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown;
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,
Let something good be said.

James Whitcomb Riley.

Sermon On Ants.

Text, Prov. 6:6—"Go to the ant, thou sluggard, consider her ways, and be wise."

The writer, here addresses a class of persons who love ease, mind no business, have no special concern for any one, never bring anything to pass, and disregard the great responsibility of life generally.

The ant is said to have no "guide or overseer or ruler; provideth her meat in the summer, and gathereth her food in the harvest, etc."

The Holy Spirit frequently calls on things, animate and inanimate, to witness against and shame men for their lukewarmness and sluggishness.

David could read God in the forest, calling on the woods and trees to clap their hands; could read him in the mighty deep, in the high mountains, in the "going of the wind in the mulberry trees," and in the starry canopy overhead.

God, by the mouth of the prophet, calls on heaven and earth to witness against the Jews for their wretched negligence; calls on the brutes—the ox and ass—which in their ardor show more appreciation for kindness shown than God's people.

In the text men are invited to school for the tiny ant and to consider her ways.

1st, she is industrious and faithful, and she does things at the right time, and in the right way, and more, ants work in harmony.

In case one cannot move a heavy burden her fellow ant lays hold and helps, and with tiny hands they succeed in their work.

Notice them in their trails. You never see them stop in groups to waste time, but are always moving busily to and from.

Many a time have I sat by the bee hive or ant's nest, and thought of the great lesson to be learned.

Oh! that we poor mortals could be induced to use the industry of the ant in our Master's work. What wonderful things we could do for God. If the money and influence which we give the world were given to God's work, the 1,400,000 Southern Baptists would honeycomb the earth for God.

If the sacrifices which are made to the world, the flesh and the devil were given to the upbuilding of God's kingdom, the whole earth would soon be revolutionized and made an Eden, compared with its present condition. God uses the ants, birds, the ass and the ox to

teach us our stupidity and sluggishness. "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come as one that travelth, and thy wait as an armed man. We read in God's word that "To every thing there is a season and a time for every purpose under heaven." Men ought to sleep, ought to rest, ought to take time for recreation, ought indeed, to render in full, Caesar's dues, but in the name of reason, in view of the great duties of life, in view of the earth's perishing millions, in view of the great gathering together at last, and of meeting Christ, we ought to bestir ourselves. Methinks I hear the going among the mulberry trees, almost the rustling of angels' wings as they swiftly fly to and fro as ministering servants in the economy of God's kingdom of grace and salvation.

Dear brothers and sisters, what we do must be done quickly. Time is short and the work great. The promise is grand and the crown certain. If we would but awake out of sleep, Christ would give us light. Eph. 5:14.

If we would but turn the ear and eye of faith toward India, China, Mexico, yea, and traverse the "blackness of darkness" that is now overshadowing our own dear land, we would realize the great importance of more activity and judgment in our denominational work. We would stop, in some instances, boasting of what we have already done, and fall to mourning on account of what we have not done.

Let us, then, as the Psalmist says, "so number our days as to apply our hearts unto wisdom." Let us live as we shall wish to have lived when the Master calls. Arise brethren, take upon yourselves the panoply of God, and let us go forth to victory and success.

So must it be,

W. P. CHAPMAN.

Virgil, Miss., Sept. 14, 1900.

God Rules.

Brother Editor, I have been very much in the humor to say some things, as our minds are the most elastic of all things, we take the whole universe in our span of mind, and even go beyond the most distant orb to be confounded at the immensity of things. The philosophy of these thoughts can be grouped into one rational conclusion, and it is that there is Deity in the whole matter. Time is wasted in any other conclusion. The human family is very old and a tie exists in one unbroken chain, taking us back to a central point in the eastern hemisphere or the land of Palestine. Our civilization is not the work of men. The ten commandments given to Moses, that have stood the test of ages, is the work of Jehovah. God saw fit in the course of time to throw new light, in the person of Jesus Christ, before men, and the old priesthood passed into sacred history under protest. A great many were averse to the new order of things, and persecution began its work; and Jesus of Nazareth was crucified and rose again, giving us the plan of salvation. All people familiar with sacred history give testimony that many have suffered martyrdom

through all these ages, and yet we have waxed stronger and stronger. The little bark on the sea of Galilee has grown into a great ocean steamer, and plows the great ocean. Inventive genius has brought the human family into closer relationship until it can now be said that nation can speak with nation, fulfilling the text. There shall be running to and fro, and knowledge shall be increased. Go ye into all the world and preach my gospel. We see that expansion is the legitimate growth of civil and religious liberty. Never before in the history of men have the imperial governments been so united to stop the killing of men on account of their religious beliefs. For exclusiveness the Chinese are ahead of all other races. Many centuries back, a great wall was built to separate themselves from Tartar invasion. Look at them to-day and you behold a race 1900 years behind the times. Robert Toombs contended forty years ago that the savage tribes of men would have to give way to Christian civilization, or be exterminated. The Indians among us have dwindled to a mere handful; reminding us of the troubles Moses had with the Amalekites and other tribes. If there is anyone in exorable law, it must be that the superior races must bring into subjection and obedience to law and order the inferior ones, and there is no subject so pleasing to contempt.

There is much stress among the politicians about imperialism here in this republic of ours, and perhaps some preachers have like thoughts, or no confidence in this wonderful growth or expansion of American thought. Destiny has put us where we are, and destiny will march on regardless of men or rulers. I will enlarge Japheth, said the Lord of hosts. I have passed rapidly over the history of men to the present time, to show the utter incapacities of men to thwart God's plans in any way in the course of human events.

M. C.

Woman's Meeting At Sallis.

Dear Brother Bailey;

The Woman's meeting met in Sallis in connection with the Kosciusko Association on the 20th of October.

The meeting was a new feature in this association, and we trust it will be productive of much good in the way of organizing other societies and the uplifting of Woman's Work generally. Brother Derrick, from Yazoo City, made a talk which was truly inspiring to greater zeal and more consecrated work for the Master in the next century. Only a few delegates from other churches were present, but some of them voluntarily promised to organize societies as early as possible in their different churches. An interesting program had been prepared for the two days' meeting, but our time was limited to one day, consequently we were obliged to hurry where we should have lingered. Mrs. Nettie Croom, president of the society at Sallis, spared no effort to make our meeting a success.

In fact, all of Sallis did whatever they could for our comfort, and we heartily thank them for their genial hospitality and kind consideration during our stay with them. I hope this letter is not inopportune, and praying that God will bless you in his work, I am,

Yours truly,
MRS. A. J. ATKINSON,
Vice. Pres. of Kosciusko Asso.

Japan And the Gospel.

There are in Japan more than thirty-five millions of people. It is claimed that the Mikados have descended in an unbroken line of succession from Jimmie, who they claim came down from the skies in a boat B. C. 667. In 1184 Yoritomo rebelled against the Mikado and assumed the reins of the civil power in Japan, under the title of the Shogun. In 1549, Francis Xavier, one of the founders of the order of Jesuits, landed in Japan with a band of Roman Catholic missionaries, who were welcomed by the people.

The new religion was readily received. In no country were converts made more rapidly. It is said that Xavier's successor baptized 30,000 Japanese during the year 1552. Within a few years the Catholics numbered 600,000.

But the lofty pretensions of the Roman Catholic prelates aroused the jealousies of the Shogun. The Catholic priests arrogated to themselves all the dignity of high officials and disdained the customary respect to Japanese dignitaries. Not satisfied with looking after the spiritual welfare of the people, they meddled (as Romanists always do) with the government, and brought down upon themselves the wrath of the Shogun.

Open persecution began in 1597, when twenty-six of them were executed upon the cross. Opposition continued to be manifested until 1637, when the great bitterness against Romanism showed itself in a decree for the destruction of all of them. At Shimabara, on the island of Kinshin, the Romanists made their last stand for defense, but their fortifications were captured, and all, to the number of 30,000, were put to the sword. Over their common grave a shaft was raised which bore the following inscription:

So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know, that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head.

The shaft was standing and the edict in full force when Commodore Perry anchored in Yeddo Bay, Sept. 7, 1853.

For 215 years the doors of Japan were shut against the world on account of the impudence of Roman Catholic prelates. God has saved Japan for a purer gospel than that taught by the Romanists. It was Sunday when Commodore Perry cast anchor in the bay. He laid a flag over the capstan of his vessel, and upon that laid an open Bible. The one hundredth Psalm was read and the crew sang the hymn:

*"All the people that on earth do dwell
Sing to the Lord with cheerful voice,
Him serve with mirth, his praises forth tell,
Come ye before him and rejoice."*

As the notes of the song were wafted over the placid waters of the bay, Japan received her first invitation from a Protestant source, to take her place among the happy Christian nations of the earth.

The Japanese were opposed to a treaty with the Americans, and in order to secure an available flaw in the treaty then forced upon them, they introduced the Shogun as the "Tycoon" (Great Lord).

In the confusion which followed much bitter strife was engendered, the Shogun was assassinated, and his successor was forced to abdicate. The party of the Mikado was bitterly opposed to the treaty, and when he was brought forth from his seclusion, instead of violently protesting against the treaty, granted more liberal advantages to both the Americans and English. He profited by what he had learned, drew on English boots, clothed himself like an American, and entered upon the most prosperous reign of any ruler of the empire.

An American, who was a devout Christian, was secured, through the Japanese consul, to go to Japan as a teacher. He was given a position, but placed under strict injunctions not to teach Christianity, or to say anything to the boys that would bring the religion of their fathers into disrepute. The obligation was faithfully kept, but the dignity and purity of his Christian life, his intellectual superiority and character impressed the students, and the unmentioned religion of the teacher so powerfully influenced the students, that forty of them held a secret meeting near the campus and pledged themselves, by signing a covenant, to abandon idolatry. The action of the students became known, and the teacher was forced to vacate his position in the school. The seed had been sown, and fifteen of the number were afterwards ordained as ministers of the gospel.

I would direct your attention to one point here. It is this: Few, if any, countries, have accepted the gospel while the ship of "Sate" was sailing smoothly over placid waters. Generally, it requires such a revolution as will cut the people loose from their ancient moorings, cause them to lose confidence in their idols, and bring them to yearn for a peace that the world cannot give.

The revolution in Japan in 1853-4, and the redress sought by the Americans in 1857-8, so completely broke down the superstitions of the more enlightened Japanese that they were perfectly at sea religiously.

When any people, enlightened, semi-barbarian, or barbarian, have lost confidence in their system of religion, they can be reached easily and quickly with the gospel, but until their confidence is broken down, they are unwilling to renounce their former system.

Note the history made by Japan in the past forty-five years. Who imagined such progress? Jumping from seclusion and taking rank with our own country within less than half a century, Japan's progress is without a parallel in the history of the world. Taking the lead against the Chinese a few weeks since, when we were made to wonder that she had more laid aside her own "infant garments."

It is simply astounding to the student of history. God's ways are above our ways. Japan is asking for Christian teachers and missionaries. Brethren, let by all means send them. The Japanese belong to the same great family as do the Chinese; "The Yellow Race." Prepare Japan for evangelizing China. They can do it; they will do it, if we will but prepare them for it. May the Lord fill us with a burning desire to give liberally to Japan, and to China through her.

J. PARKER WHITE.

Houston, Miss.

November 8,

Vexatious Children.

One would like to get the ear of children and suggest to them how much the parent's life—which means peace, hope, faith and joy—depends on their conduct, in speech and deed, in manner and bearing. If young people could only put themselves in their parent's place and imagine, wonderful things would follow. Some idler who will not work from motives of fear or respect or ambition, might be spurred by love, if only to save his mother from reproach. Some thoughtless, selfish girl might deny herself whims and pleasures to bring satisfaction to the hearts of her people. Some young man might bear himself with a little more humility, and condescend to give occasional information about his movements, if he had any idea of his father's feelings on certain occasions. Parents are kept at a distance, are denied proper confidences, have their convictions, wishes, tastes,—if you please, foibles—disregarded, look in vain for signs of affection and gratitude, have their just pride in their children wounded, not because the children are bad or cruel, but only because it does not occur to them that, although they consider themselves independent of the old folks, the old folks are continually, willingly, pathetically dependent on them for what is more than living, or rather what is the heart of all living—for love.

Prodigal is too strong a word to describe a large number of children, who are, however, a constant trial to their parents. They are bad tempered, sullen, disobliging in the home; or they are frivolous, high-headed, unstable; or they are extravagant, wasteful, luxurious; or they are deceitful, unreliable, scheming. Sons will not fall into their father's plans, although they be most just and reasonable; daughters will form unfortunate attachments, which can only prove disastrous, and which the wiser wisdom of older people would have prevented. It is one of the cruellest ironies of life that a man should spend the best years of his life in hard, self-trying successful work to make a home for his family, such as he nor his people before him enjoyed, and that it should be made miserable for him by the disobedience, self-will and impracticableness of his children; that a man should amass great wealth, every penny of which is a sign of industry and integrity, and that he should see it become an instrument of mischief, supporting incompetent sons in idleness, and making his daughter a gilded bait for mean-spirited fortune-hunters. The possibilities of joy and sorrow within a family are known only to God.—*Jan MacLaren.*

Easy Lessons.

In Spelling is the title of a new 30-page Spelling Book, simple, easy, thoroughly graded, and perfectly adapted to the capacities of children 4 to 6 years of age. Publisher's price 6 cents. For a silver dime we will mail to any address a copy of "Easy Lessons In Spelling." 35 Improved Compound Cathartic Pills, 35 Excelsive Liver and Kidney Pills, (a positive remedy for dropsy) and a most effective treatment for Catarrh. Excelsive Remedy Co., Spartanburg, S. S.

1900,

Subsidiary Currency.

A flying trip to Shreveport last week was a happy episode in a life not altogether dull. Two young lives, as a result, merged into one and went happily on in a career of success and usefulness. Mr. H. H. Prescott and Miss Martha M. Levey, both children of dear old friends of other days and still true as steel, were the fortunate parties. May every blessing attend their journey through life.

Sixteen years makes changes so great. Shreveport was almost another city. More than twice its former population with double its old territory were striking ports. But so few old friends left and such a swarm of new people. Ah, but the old friends, how pleasant to meet them again. Such cordial greeting and loving hospitality, what precious memories.

Then our Association—the Chickasaway was a blooming success. How could it be so when we had no visiting secretary or colleges or newspaper agent? Well, by main strength and awkwardness we somehow got through. With W. J. David as moderator and C. M. Roberts as clerk who were part excellence in office, first class reports and timely speeches and great good will as the chief characteristics, we made the entoverage in good form.

The Twentieth Century Movement is to have due consideration amongst our people. A special meeting to that effect is to be held at each fifth Sunday assemblage and a strong effort to hold similar quarterly meetings in each one of our churches. Our executive committee has the work in hand and we are hoping for happy results. Our motto is "up and at it," every church, and every member of every church.

A meeting of a week or more in Immanuel—Bro. Elliott's church, wherein the pastor did the preaching, resulted in a fine revival condition in the church, some joined by letter and four or five by baptism. Immanuel grows apace, slow, it is true, but solid, strong, and sure. It has beautifully demonstrated the practicability of its undertaking. It is a success in church discipline and administration.

That was a real good time we had over the Alabama line the other day with Bro. Elliott and his "Yanty peoply." In a week's protracted meeting, there were sixteen for baptism and seven by letter all told and a glorious revival throughout the whole church. There are no better people than those Yanty Baptists. Indefinitely may their tribe increase.

Meetings are prospected for the near future in our city. Bro. Gwin is expected to aid Bro. Cook with his Southside church, the pastor will do the same with his Seventh avenue. Bro. Venable expects to have Dr. Broughton of Atlanta, in a meeting in November. We all are looking forward to these meetings with prayerful hopefulness. May the Lord give us a great victory.

Our beloved pastor, Dr. Genable and his family are just now immersing from a cloud of affliction and trial that has threatened long and angrily to burst upon them in unutterable fury. "Willie Welsh" has been for two whole months, lingering on the very brink of existence with typhoid fever, and dear little Rob, quite as low but, for a shorer time. But now, thank God, the cloud has lifted and all of us are rejoicing with them in the hopeful convalescence of their beloved children.

Well done for Mississippi College. An opening with 233 is phenomenal. A present growth to 250 only goes to prove that our expectations and prophecy of 500 a few years ago was not altogether a dream. Pessimists of those days don't go to work again to "cry down" the dear old school by invidious comparisons and back-handed compliments, that prophecy will yet come true. The truth is, we confidently expect it anyway, the pessimistic jokers to the contrary notwithstanding.

"What's In A Name?"

We read much about "the church that was at Antioch." Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as—Antioch.

Christians are like fire-brands; the more they are scattered, the greater the territory over which their influence is disseminated. Those followers of Jesus that fled to Antioch from the persecution of Saul, banded themselves together as a church, and it so happened that this very church was the one to ordain this same Paul as a missionary to other lands. (Acts 13:1-3). This shows the marvellous wisdom of God and proves that He makes the wrath of man to praise Him. Not only is this church to be honored for having sent Paul on his first missionary tour, but also because "the disciples were called Christians first in Antioch." (Acts 11:26).

The church grew so fast that it demanded a name. We do not know what they were first called, if they were named at all. Possibly they were such an insignificant band as not to be worthy of public notice. Time was when Antioch knew nothing of their presence; but after a while, a power began to be felt—the heaven began to exert itself in the affairs of the people. The church had life—it grew and it demanded recognition.

Five years ago Europe ruled the globe. In the meantime Spain has been humbled and America—a new power—has arisen to demand respect.

Now a port in China can not be opened without the United States first being consulted.

So with the Antioch church. She grew to wield such power that, the city had to recognize her and give her a name. Her members were called "Christians." Would that all our churches could make themselves felt and demand the respect that all churches of Christ deserve.

Again: That which was meant as a slur was turned to honorable account. No doubt the people of Antioch called these church-members "Christians," as a mark of disre-

spect. Hated, despised, ridiculed—what better name could be given them than the name of their murdered Master? But it seems the disciples were no less eager to retain the name, than the people of Antioch were in bestowing it. They wore the name with as much grace and joy as they followed Him, who, like his name, was also despised. And though given in ridicule, it is to-day, the grandest name in all the earth and he who wears it, is honored.

Moreover, one Name did for all the members. This shows they were united.

There were no opposing factions in the Antioch church, when this name was given. Though many members, they were one body. One hope—one faith—one mind—one Lord and, therefore, one name sufficed.

What a lesson is this for us! The Holy Spirit did not descend in power until the church "were all with one accord, in one place." "And the glory which Thou gavest me, I have given them; that they may be one even as we are one."

"Behold how good and how pleasant it is for brethren to dwell together in unity."

Grenada.

W. A. HAMLETT.

"Flatfooted on Duty."

Duty is the "obliging force of that which is morally right." The Golden Rule is morally right. Then men are under obligation to it. Johnny Jumpup violates God's command when he places false values on his candy, and the murderer tramples upon the sixth commandment and walks across high obligation.

"Duty" needs to be graven on every heart: on the forefront of ever life. It should ring with the thunder's voice in all ears for the same God is on high to-day, who reigned when Luther lived. One has said, Luther stood "flatfooted on duty" at Worms. A voice had spoken to him; "duty" had rung in his ears; he shook himself, and Rome's mantle fell off him, and an earthquake spewed up Rome's corruption. It was morally right to heed the voice divine, and heeding, he stood not alone. An instance of one chasing a thousand.

It is morally right to-day to heed the voice divine. Then Thomas will come no more with his doubts, and Ingersoll will no longer live in any heart; ease and self-seeking will fly away, and men, bowing at the cross will find chief food for their souls while here, and high hope of glories beyond the skies.

The preacher who gives full heed to the voice divine will preach with new fire, and like A. J. Gordon, constantly drink of humility and live upon the spirit. And the deacon and layman will have an ear to the voices of the church, and shall strive that all things be done "decently and in order," crowning all with "brotherly love" and its continuance, and the house of God will not be empty of a Sunday for all will be "flatfooted on duty."

It is morally right to come out from evil doers and keep themselves "unspotted from the world." The snow white dress in the pigpen is soon muddy, and the man in the dog-kennel will be covered with fleas.

Worldly people are escorting the devil in "vanity fair" and on the "meadow," and when the king's children accompany them, they are fallen upon with clubs and locked in despair's slimy cell. The preacher said of earthly things and ways: "Vanity of vanities, all is vanity." Then let the Christian heed the voice divine, and like Pilgrim, carry ever, the scroll in his bosom, (heart) and as Daniel, ever bow the knee—stand "flatfooted on duty." J. E. PHILLIPS.

The Time For Prayer.

When is the time for prayer?
With the first beams that light the morning sky,
Ere for the toils of day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to his watchful care:
Morn is the time for prayer!

And in the noontide hour,
If worn by toil or by sad care oppress,
Then unto God thy spirits sorrows pour:
And He will give you rest;
Thy voice shall reach him through the fields of air:
Noon is the time for prayer!

When the bright sun hath set,
Whilst yet eve's glowing colors decks the skies;
When with the loved at home, again thou'st met,
Then let thy prayer arise
For those who in thy joys and sorrows share:
Eve is the time for prayer!

And when the stars come forth,
When to the trusting heart sweet hopes are given
And the deep stillness of the hour gives birth
To pure bright dreams of heaven,
Kneel to thy God—ask strength life's ills to bear:
Night is the time for prayer!

When is the time for prayer?
In every hour, while life is spared to thee—
In crowds or solitude—in joy or care—
Thy thoughts should heavenward flee,
At home—at morn and eve—with loved ones there,
Send thou the knee in prayer!

From Indian Territory.

Dear Mrs. Aven, and sisters of the societies:

I am under many and renewed obligations to you and the Lord, for your kindness and Christian love. My heart fails me when I undertake to express my gratitude to you for the gift of your kind hearts and hands; the box came safe to hand, October the 9th, and it was beyond our expectations, and seems more than we were worthy of. It was clear you had done every thing to make it appreciative and helpful to us. It was complete in every respect. The clothes all fit well, and you could not have selected better had each member of the family been present with you. We would not have come nearer choosing the things most needed. I am sure the Lord guided you in this work. We feel greatly blessed of God, and with renewed zeal and courage, I shall go forth to my labors confident that I have your prayers for the success of the Lord's cause, and the salvation of souls of people of the Indian Territory.

The Lord will reward each of you for your labors of love. My reward is great, though I have sacrificed home, friends and relatives, I feel I must be about my Father's business, and I know that Father will give me a great victory. I wish I could see you sisters in your meetings, and talk with you about the mission work here in the Territory, and encourage you in your work and thank you for your kindness to me and mine.

Please thank Bro. Lipsy for the copy of Coneybear and Howson's "Life and Epistles of Paul." It is a book I have most wanted.

I want you to tell, or send this letter to the other sister societies that they may know how thankful I am, I cannot write to each one personally. Mrs. Dunn is just able to be up, but not well enough to write you. She sends most sincere thanks, and will regard you all with kindest remembrance. She wishes she could see each of you and visit her old home

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in her native State—Mississippi. We would appreciate a letter from any of the societies at any time. Now let me close this letter by asking you to remember us in your meetings, for when the cold and wind and clouds come we will think of you and the comfort you have given, which without your help we could not have had. But we give God the glory, for we know your gift was of God, and may His richest blessings rest upon each of you. The little boys say they love you, and if you could have seen their bright little faces, you would be paid a thousand fold for your work.

With Christian love,

EUCLID DUNN.

Sugden, Ind. Ter'y.

The Naked Truth.

BY R. Q. A. TEAGUE.

As passengers to the judgment bar of God, why not deal in pure, unadulterated truth all the way as we go? Why not be candid and truthful to God and our fellow men? When we realize the fact that such is all that will avail us anything in that great day?

Then, having presented my platform, I wish, God being my helper, to make a speech; I mean a little speech through the Recorder before the Associations all close out. I have just returned from one Association, and I feel that I must say a word on liquor making; and I will speak to the people on this subject, if the editor will publish it for me, and I believe he will.

As far as I can, I will use myself as the figure and the reader can make the application.

The liquor business is the curse of the land. Yes, the curse of the world. This being true, who would we reasonably suppose ought to manufacture it, and send it broadcast in all the world? Its mission being the extinction of everything that is pure and holy; the conclusion, then, ought to be that no one would engage in its make or sale but wicked men and devils. Yes, that class of men and devils who seek to destroy the kingdom of God in the earth. But, alas! How strange to find thousands of men, whose names are on the church books, engaged in this very same work.

A few days ago, when I loaded my wagon with corn for the miserable old still, I lied to God, man and the church record. My name is recorded there as a follower of Jesus Christ, and I am here following the devil in the very fullness of his power. Does Christ go with me to the old still house with my load of corn? Indeed He does not. I say to Him, I don't want you, the Spirit of the living God to go with me, the devil will go with me, Lord. He knows all about this business.

"Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

Am I doing the will of God when I refuse to have Him as my guide, and take with me the devil to the old still house with my load of fruit? O, how we lie to God! to man! to the church record, and to the water in which we were baptized!

We solemnly said to these waters, as well as to God, that henceforth we would walk in newness of life, in the Lord Jesus Christ. Do we expect God will make compromises with us in the great day, for leaving him, and following Satan in the destruction of His work and His people? No, He will not; but will say, perhaps, "inasmuch as ye did these things to the destruction of your fellow men and my work among men, ye did it unto me."

Names found on church books seem to say that those people are uplifting in every sense of the word, while still houses and saloons say that ungodly men and devils have a work going on in them that is opposed to everything that is good.

Farmington, N. C.

Hew to the Line.

The following from the *Sentinel*, Grenada, on "Hew to the Line," is well put:

The Constitution is the supreme law of the land. Its enforcement at all times, and under all circumstances, should be demanded by a brave and devoted press. The following from the pen of Hon. Edgar S. Wilson, the manager of the Mississippi Bureau of the New Orleans Picayune, should be published by every paper in the State, and where a man is found who has rendered himself ineligible, since his induction into office, his name should be published, and proceedings instituted to oust him. Mr. Wilson is doing the State great service along industrial, material and moral lines, and is receiving as he should, the commendation of the press and people for his fearless filling of the commanding journalistic position he occupies. Wanting no office and loving Mississippi, he is absolutely unhampered, and speaks for the best interest of the public weal. He says, and says well:

"The public officers who default for poll tax or move out of their beat, county or district, ought have quo warranto proceeding instituted against them, and be ousted from the office to which they are appointed or elected. A man who would disregard the plain mandate of the constitution—that qualified electors and none others are eligible to office in Mississippi—ought to have an example made of him that would scarify him for life and leave him with a burning yet differential repentment. The contention that a man only has to be eligible when he is inducted, and that he may default all along the constitutional line thereafter, is too thin to wash. If this were true, then a man might be appointed supreme court judge, while eligible, and after his induction and his oath to obey the laws and the constitution, default for poll tax for nine years, the tenure of the office, and yet expound the constitution, which says that none but qualified electors shall be eligible to office; a governor, sworn to enforce the laws, may have paid his poll tax and be eligible at his installation, and yet default for his poll tax for four years, the full term of that office. If the delinquent debtor for a poll tax can continue to hold the office to which he was eligible when inducted, why cannot the non-resident, the defaulter for public moneys, and the felon do the same? The constitution is not a plaything; it is the dividing line between order and anarchy."

November 8,

900.

Questions and Answers.

[Conducted by A. J. Fawcett, D. D., Hazlehurst, to whom all queries should be addressed. Make the questions short, simple and practical; let them pertain to church polity and biblical interpretation.]

Brother S. C. Crystal Springs, Miss., wants to know what is meant in the Scripture, "Because we trust in the living God, who is the Savior of all men and especially of those that believe," I Tim. 4:10.

"Savior of all men," represents God as the possible Savior of all men. It is said, "For God so loved the world, the people that He gave His only begotten son, that every one who believes on Him may not perish, but may have life eternal." The fact, that God gave His son to all men makes Him the possible Savior of all men.

"Specially to those that believe," means what it says, that God is the real or actual Savior of those who believe on His son, and thus accept salvation on the terms offered in the gospel.

This briefly what I understand the passage to mean.

Polity of Baptist Churches.

A New Testament church has been defined as a voluntary band of baptized Christians, organized for the service of Christ.

Its composition is: (1) a voluntary and not a hereditary membership; (2) a converted and not a sponsorial membership; (3) a baptized membership, baptism based on personal repentance and faith; (4) a membership taught to know and trained to do Christ's will; (5) a consistent membership, consistent with profession and especially with the symbolism of baptism.

Its officers are bishop or elder, and deacon. These are the honored servants of free people, and not lords over God's heritage. Bishop, elder, presbyter, are not different officers, but different names for the same officer, as the Scriptures plainly teach, and scholars of all denominations avow.

Christ did not authorize hierarchy, aristocracy, or oligarchy among his disciples.

There are only two symbols in the kingdom of God under the reign of Christ baptism and the Lord's Supper. Baptists hold that the dipping in water of a believer in Christ in the name of the Trinity, is essential to baptism. As warrant for this position, they offer the authority of standard lexicons, the testimony of leading commentators and historians, the necessity of adhering to the ordinary meaning of words in the interpretation of laws, the places where the rite was originally performed, the example of Christ and his apostles, and the metaphorical allusions of the sacred writers when explaining the spiritual import of the ceremony.

The Lord's Supper with Baptists is a commemorative and anticipative symbol to be observed in church capacity until Christ comes again, by those who have been baptized in his name, and who walk in newness of life.

As to its functions, Baptists hold and teach that a church is not a mediating agency between man and his God, conferring or conveying saving grace by so called sacraments, or

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placing one more nearly in the channel of grace, thereby making his salvation more probable; that ministers, as such, are never called priests in the new testament, that no priestly acts are performed by them, and no priestly functions ascribed to them. Christ stands before his churches and ordinances. Persons become members because they believe in Christ, and have received pardoning grace, and not that they may believe and receive remission of sins, because they are Christians, and not that they may become such. Age is nothing as to membership in the churches, but spiritual qualification is everything; hence Baptists baptize all who repent from their sins and believe in Christ, whether in childhood or youth or manhood, and very frequently whole households at once, as did the Apostles.

The purpose of a Baptist church is to serve the Lord Jesus Christ: (1) By observing his precepts, conforming to his life as a model, imitating his example; (2) By unfolding his truth, preaching the pure word of God; (3) By properly observing and guarding the sacred symbols of his kingdom; (4) By extending his kingdom throughout the world.

As to faith or creed (that is, those things which they do believe and declare, *credita*, and not those things which they must accept and enjoin, *credenda*) they are in general harmony with the faith of Christendom on the doctrines of grace. They hold, however, that the Bible is the absolute, the sufficient, the only, and the exclusive authority in religion. It is a matter of no earthly interest to them, as modifying in any way their faith and practice, what ecclesiastical bodies, whether Romanist or Protestant, may proclaim. Their distinctive, dominant and distinguishing principle is obedience to Christ in all things, and in the Bible alone he has given an authoritative expression of his will, and that expression is intelligible and practicable to every one who sincerely desires to know and honestly purposes to do it.

As to the relation of churches, Baptists hold and teach: (1) Absolute separation from the State. They owe and render to the State their allegiance and prayers, but ask and will receive no help. They claim from civil power for themselves and for all others, protection in that which does not interfere with the rights of others, but assistance for no organization. (2) Local independence, as to the denomination. Every church is independent, and would remain in existence if all other should become extinct. The government of the churches is congregational. Each body being immediately dependent on Christ is therefore independent of all others, and is complete in itself for the management of its internal affairs, such as the choice of officers, declaration of faith, the reception and dismissal and discipline of members. There is no higher authority on earth than that of a local church. No other church, and no union of churches, whether directly or through its representatives, has any rightful jurisdiction over the single local body which Christ has brought under immediate subjection to himself as Lawgiver and King. Conventions and associations are not therefore ecclesiastical courts to make and change laws, and to re-

ceive and pass upon appeals and overtures from lower ecclesiastical courts; but only voluntary missionary and educational bodies formed and maintained for the purpose of establishing and extending the Redeemer's kingdom in the world.

As to the discipline of a church, its design is: (1) To train converts in universal obedience to Christ's will; (2) To reclaim the wandering, to reform offenders; (3) To vindicate and maintain its own purity by separation from the incorrigible. Discipline therefore is not penal, but educational and reformatory.

This is a compact and comprehensive outline of a Baptist church, as given by Dr. Boardman: 1, a band; 2, a voluntary band; 3, an independent band; 4, a Christian band; 5, a baptized band; 6, an organized band; 7, an executive band.

H. F. S.

Vicksburg, Miss.

From Brookhaven.

Many were disappointed that the editor of THE BAPTIST and other "distinguished brethren" were not present at the meeting of the Fair River Association. Rev's J. J. W. Mathis, R. J. Boone, J. A. Scarborough, J. E. Lowe, W. P. Jordan and other home men (excepting the first named, who represented THE BAPTIST) added greatly to the interest of the meetings. Bro. Scarborough's concise and very effective talk on missions was a gem of its kind and the earnest and profound attention given all the speakers by the delegations and visitors present, was an inspiration and delight to the writer. Their heartfelt prayers and whole-souled singing lingers in memory like visions of what we shall be hereafter; when the soul, unclogged by human deficiency or frailty, may bark, unrestrainedly, in the full sunlight of God's eternal day. The women held two meetings and the same spirit of zealous effort and earnest entreaty pervaded them.

This W. M. S. of this association will attempt to raise the \$25 requested for Miss White's boat, to be used to further her missionary work in China. Five dollars was easily raised by the Brookhaven society for the purpose on yesterday. But we could have done almost anything for our Lord at that meeting, for His spirit seemed to rest so tenderly upon us. How easy it is, Bro. Bailey, to give or do anything in His name when we just let go "the flesh and the devil" and surrender our wills to His!

Our good and faithful president, Mrs. M. Vance, passed her 80th birthday last week; and, in pursuance of our adopted plan to give on each birthday a penny for every year of earthly life, she dropped not only the requisite number; but enough additional to make a dollar for the treasury. Instead of the cents keeping pace with the years, may the years, in this instance, measure up to the hundred cents contributed, ere Sister Vance's days be all all numbered.

Our meetings are largely attended and we meet again from house to house, finding it a more comfortable way in the winter time.

Our pastor, Rev. R. H. Purser, has been too ill for work, but is recovering. Subscriptions are being taken for a pastor's home and we trust he will soon be with us in his own house.

Hoping that the sisters will write more frequently for our paper, I remain.

LENA M. HOBBS

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A limited number of reliable advertisements will be inserted.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Dedication of Gulfport.

The occasion of the dedication of the Gulfport Baptist Church was in several respects very interesting.

The train bearing the party of Baptist excursionists from Jackson and intermediate points reached Gulfport at 9 p. m., Friday the 2nd inst. By the time we reached our destination, the party had grown to more than 150. Upon our arrival, the ladies of the Gulfport Church, served fish, oysters, cake and lemonade, at the pavilion on the pier, after which all retired for a night rest.

On Saturday morning, a large congregation assembled in the large, beautiful building presently to be dedicated to our God. Rev. L. E. Hall, the popular and efficient pastor, came to the platform and made some remarks relative to the beginning and progress of the new church enterprise, which was projected about five months ago. A friend, not a Baptist, gave the lot, whose location is in every respect, all that could be desired. The house meets all demands of the situation, and doubtless will for many years to come. It cost, including seats and furnishings, \$5,000.00 in round numbers. As the preacher stands in the pulpit, he can look out upon the broad expanse of the sparkling waters of the gulf. The building stands about 150 yards from the beach, with a 120-foot avenue running to the beach. The church lot is sufficiently large for a parsonage, which, no doubt, will at no distant day be erected.

Bro. Hall cannot be still, and that indomitable energy of his will soon materialize into a preacher's home, meeting every requirement of the situation.

As Bro. Hall was concluding his remarks, he mentioned the fact there was due on the pews \$133.00.

Bro. J. R. Johnston of Steens Creek, then

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took the floor, and in a few minutes the \$133.00 were raised. Then Secretary Rowe preached the dedicatory sermon from I Kings 8:29: "My name shall be There," which was followed by a fervent prayer of dedication. Dr. J. B. Searcy, in which the house, including pews and all furnishings, was given to God free of debt. This was a day of rejoicing with God's people. The Baptists of Gulfport are not strong either in numbers or means; but they have wrought nobly under the wise, pushing leadership of their pastor. There is no question but that Bro. Hall has done a grand work in Gulfport, both for God and humanity. The Gulf and Ship Island Railroad, through the big-heartedness of its General Manager, Mr. S. S. Bullis, is well represented in this new church building having given more than \$1,000.00 in its building. Col. Bullis is proving to be a general benefactor to the people in the territory which is traversed by his road. He is an avowed and aggressive advocate of establishing and maintaining churches and schools.

Ers. Bailey and the editor of THE BAPTIST had the privilege and honor of entertainment during their stay in Gulfport in the elegant home of Col. and Mrs. Bullis. We take this method of expressing our high appreciation of the many courtesies extended us by this hospitable family.

20th Century Movement.

Many persons do not know just what this movement is for, and what these meetings are intended to accomplish. Let me say, especially to the churches of Columbus Association, that it is an educational campaign. It is to discuss before the churches the progress of the cause of Christ during the century now closing. It is to show the increase of Bible principles, the spread of gospel truth, both at home and abroad; the progress of general education, and especially ministerial education; the progress of the Sunday School work; the publication work; in short the progress of the church along all lines. It is gratifying and encouraging to see what the figures say.

One thing more—not more than half of our membership, it is said, are or have been active in the work. If, therefore, "one-half," by the blessing of God, can do so well, what could our united forces accomplish? The wish to lay these facts before all the churches, and stir the hearts of both the ministry and the laity with the evidence of God's favor and blessing.

Our next meeting will be with the Bethesda church, four miles west of Crawford, on Tuesday and Wednesday, Nov. 27, 28. All are cordially invited.

M. V. N.

West Point, Miss.

The Memories of Eventide.

When the shadows fall and we look back over the events of the day, we can see where we might have avoided many errors if we had only been more patient and thoughtful. How easy then to see the jagged rocks that we might have escaped if we had gone another way.

Instead of pushing our way through the thorns that have pricked us so sorely, we

might have walked o'er beds of daisies, and listened to the gentle rhythm of flowing waters. In the place of hearing discordant notes, we might have listened to the mocking bird's trill or the sweeter music of the spheres.

"How can we be patient," says some busy mother who has all her work to do, children to get ready for school and a fretful babe clamoring for attention. There is but one way, and that is to stop for one moment and ask Jesus to help you, and remember at all times, "He is willing to aid you, He will carry you through."

The trouble is generally we have no system, or rather in our worries we forget them. Instead of going step by step and stopping occasionally to get a breath of the roses, we rush pell mell from one task to another, till at last we sink from sheer exhaustion and weep bitter tears because life is so hard. If we would only count our blessings instead of summing up our trials, we would find our minds growing more restful, our hearts more cheerful, and our lives more spiritual. Then when the evening of life comes and we look fondly upon Memory's casket, we will find many a lovely gem that has been sending its sparkling rays into our hearts, and many a flower whose odor still lives, though years ago it bloomed and faded by the wayside. Here is one that brings up a sunny face, with sweet blue eyes that came to us for help. How thankful we are it was given, for soon the angels called her, and that little grave over in the church yard is all we've had for years. Here is one that recalls a youth so fondly loved, whom we tried to guide in the path of right. Though his feet have long been treading the mazes of sin, we still hope that e'er the shadows fall, he will come back to the truth and the light.

There are some things that recall the mistakes that we made which have been such a source of sorrow, but in the gloaming the sweet thought comes that God has forgiven them, and in the "bright beyond" they will no more rankle in our hearts. Thus the light and shadows fall, bringing to our minds joys and sorrows, smiles and tears. Precious immortelles, dearer than gold! How many tender remembrances you bring to mind with all their pristine beauty, and spring time freshness. Softly and tenderly we lay them away, feeling that life has nothing sweeter than the memories of eventide.

E. C. BOLLS.

The Trinity Baptist Association met on Oct. 25, with Mt. Pleasant Church, 14 miles north of Maben. S. M. Cole was elected moderator; A. J. Davis, clerk; L. M. Pearsholl, treasurer. Twenty churches were represented with membership of between 1300 and 1500. The session was perfectly harmonious. Interest in Zion seemed to be greater than one year ago. Temperance, missions, sustentation etc., were discussed with interest.

A. J. DAVIS,
Clerk of L. B. A.

November 8,

1900.

Sunday School.

LESSON FOR NOVEMBER 11, 1900.

BY W. F. YARBOROUGH.

The Rich Man and Lazarus. Luke 16: 19-31.

Golden Text: Lay up for yourselves treasures in heaven. Matt. 6:20.

If the right use of money brings happiness, the wrong use brings misery. The two parables of Luke 16, illustrate these two thoughts which are but the opposite sides of the same truth. "The Unjust Steward" gives the positive side, while "The Rich Man and Lazarus" gives the negative side. The words of Jesus connecting the two parables constitute the barest outline of an address so condensed that the logical order is not apparent. The rich man is sometimes called "Dives" because that is the Latin translation of the adjective "rich."

EXPLANATORY.

THE WRONG USE OF WEALTH This is the point of the parable. Lazarus is introduced to set before us the rich man's opportunity and his neglect of it. Their contrast in life suggests the inequalities of this state of existence. The adjustment of such inequalities to many people constitutes the sum total of Christianity. Jesus found such conditions existing, and while providing for their alleviation by his teachings, he did not contemplate a state of perfect equality. Men may be born free, but they are not all born equal. They are endowed with varying capacities. The world would soon be miserable; indeed, if all good rich men were required to turn their wealth into a common fund that it might be more equally distributed. There is nothing in the parable to indicate that the rich man ought to have given up his wealth. He was, however, criminally guilty for a wrong use of it. To spend it selfishly without ever a thought of the needs of the poor and suffering about him was to ignore the fact of his stewardship. Lazarus may have gotten something from the rich man's table, but it was only such as the dogs of the street would receive, and indicated no benevolence on the part of the rich man. The sin of the rich man consisted in making wealth and the luxurious living it brought, the chief good in his life. His inbred depravity simply took this form. On the other hand, there was no virtue in Lazarus' poverty. The contrast of the conditions after death must be traced to something else than their respective worldly possessions. The Pharisees had wrongly interpreted the Old Testament Scriptures, taking the position that wealth was a mark of divine approval, while poverty was an evidence of sin and judgment. Jesus rebukes this and in effect again declares that "a man's life consisteth not in the abundance of the things which he possesseth."

EVERY MAN TO HIS OWN PLACE. These two men whose experiences had been so different in life, must have at least one experience in common. They both died. Crossing each

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other's pathway at that point, they were to be forever separated, but their condition was to be reversed. Even in death this change of fortune began to manifest itself. The rich man was honored by a funeral, doubtless, by such as was generally given to the rich, while Lazarus was put away as a pauper. The rich man's body was borne to its costly tomb by men of distinction, followed by a retinue of wealth and fashion, while Lazarus was borne to Abraham's bosom by a convoy of angels. As the body and its wants were emphasized in the rich man's life his death is referred to in material terms, while the chief emphasis in Lazarus' life and death was in the realm of the spiritual. Not for an instant must the thought be entertained that the rich man's wealth was his sin; nor that Lazarus' poverty was any recommendation to him when he came to die. They went each to his own place on different grounds. Aside from the righteous judgment of God, nature fixes the destiny of men. If the happiness of life depends on material good, how can a life be happy when separated from these by death? If life consists not in food and raiment but draws its highest good from communion with the Unseen and Eternal One, how much happier when time and sense no longer separate? Destiny depends on character. Character depends on the relation to God.

The expression "in hell," V. 23, is "in hades" in Rev. Ver. and means in the unseen world. The expression of itself does not indicate any difference of condition, since hades with the ancients meant the state of death for both the righteous and the unrighteous. Both Lazarus and the rich man were in hades, but their conditions were vastly different. The inference is plain that Lazarus passed immediately into a state of blessedness, while from the rich man's own statement, he was in a place of torment. We would express it in our present use of language by saying Lazarus was in heaven and the rich man was in hell.

THE GREAT GULF. The dialogue between the rich man and Abraham is a strong argument against all theories of a second probation after death. The rich man conscious of the difference between him and Lazarus, addresses Abraham as "Father Abraham," and implores him to send Lazarus that he may dip the tip of his fingers in water and cool his tongue. The language expresses great anguish. Abraham does not deny the relationship, but leads him to see that there is no virtue in being a descendant of Abraham, the very thing that many of these Pharisees prided themselves on. Abraham told him that all of his good had been received in his life time. He had failed to use his blessings to procure greater blessings, while Lazarus had received "evil things" as messengers of good, and through them had laid up treasure in heaven. This does not teach a good time in this life means a bad time in the next, nor that evil things here insure happiness hereafter. All depends on the use we make of circumstances. The good things of this life increase our opportunities, while even afflictions can be turned into blessings "working for us a far more exceeding and eternal weight of glory." The memory of the things

of this life will have much to do with the happiness or misery of the next.

The main point in the dialogue is that a great impassable gulf had been fixed between the rich man and Lazarus so that there could be no passing from one place to the other. What else can this mean than that the destiny of men is fixed at death?

THE CALLOUSNESS OF UNBELIEF. Strange that men will not hearken to the truth while they may! When this rich man found that he was beyond the reach of hope he thought if one could just go from the unseen world and tell his five brothers, who were following him to ruin, of their mistake, they could be saved.

Abraham tells him he is mistaken, that if they will not hear Moses and the prophets neither would they hear one who rose from the dead. It was about this time that Lazarus of Bethany, quite a different man from Lazarus of the parable, was raised from the dead. The Jews instead of believing only had their antagonism to the truth intensified. The history of the human race is that the hard heart of unbelief can be persuaded by nothing short of the Holy Spirit's power. The most wonderful manifestations of power have failed to reach hardened hearts.

Bellefontaine.

Having finished my summer's work, and having a little spare time, I will send you a brief statement of my work in these parts of our Lord's work.

We began a meeting at Fellowship church, Zion Association, on fifth Sunday in July. Continued seven days; church greatly revived, many inquiring the way of salvation. Six received by letter. Rev. J. F. Mitchell helped me in this meeting, and preached the gospel with great power. We began a meeting at Bluff Springs church, Zion Association, on first Sabbath in August; continued seven days, a good meeting. Received by baptism six, and others, no doubt, were saved. Rev. Sidney Allen helped us in this meeting, and did some excellent preaching, and greatly endeared himself to all.

We commenced a meeting at Spring Hill church, Zion Association, on fourth Sunday in August; continued five days; had much sickness in the community, yet the church was greatly revived. Many came, asking What must we do to be saved? Received by baptism, three. Rev. T. H. Wilson helped us, and "told the old, old story" with great power and love, and we all felt that it was "good to be there." We began a meeting at New Hope church, Zion Association, on third Sabbath in September. Continued seven days; great distress from sickness; lost three members by death, in less than two weeks, yet the Lord blessed us in a gracious revival. Received by baptism six, and others gave evidence of conversion. This is a banner church, an ever-green Sunday School, an up-to-date Superintendent, missionary to the core, "ready to every good word and work." I assisted in five other meetings where many gave evidence of conversion and much good was accomplished.

This has been a year of floods, sickness, crop failures, disappointments and deaths. I have buried three brothers-in-law, one sister, one nephew, and many, many dear friends. But the Lord reigns, and all is well. THE BAPTIST grows better as the days go by, and I rejoice in its success. More anon.

A. B. HICKS.

The Home.

How Burdette Missed His Chance.

Mr. Robert Burdette, after having lectured for something like twenty-five continuous years, feels he says, that both he and his audience need a rest, and in consequence a certain Spanish house in Pasadena, California, is deserted while its owner, with his wife and sons, makes the grand tour of Europe, Egypt and the Holy Land.

A year London ago had Mr. Peter Dunne to tell it funny stories; This summer Mr. Burdette has been the only visiting American humorist, and London literary society has enjoyed the full his crisp and quaint talk. In off moments he has swapped stories with Mark Twain at the latter's lovely country place at Masden.

Mr. Burdette proves a sympathetic critic of British institutions, finding good even in the system of handling baggage, that *ble noir* of most American tourists. In England, according to Mr. Burdette, you are forced to look after your trunk, with the result that you have it at the end. In America you are relieved of all responsibility, with the result that you may or may not have your trunk at the end of your journey. You are supposed to be satisfied because you have the check. Once on a lecturing tour through the South, Mr. Burdette arrived in Jacksonville, Florida, and his trunk was lost. Holding up his brass check before his evening's audience he said:

"This, ladies and gentlemen, represents a dress suit, but I cannot cash it in." The jostled audience, but when he had to use it on audiences for a week he grew tired of it and really wished the railroad company would find his trunk. Finally, Mr. Burdette went to Vicksburg, which he had not planned to visit, and there found his trunk.

A few days later, in Texas, he received a telegram from the railroad's superintendent.

"Have just found your trunk in Jackson, Mississippi." To which Mr. Burdette replied promptly: "Thanks. Found it myself a week ago in Vicksburg."

Between Jackson and Vicksburg, the lecturer had to have something to wear, so he bought himself a suit of clothes, and each day went out and secured a shirt and so forth. But he went to ready-made clothing stores, and bought only \$1.50 shirts. The bill came to sixty-five dollars altogether and he presented it to the railroad company. It was only when it was paid promptly

and without a murmur, says Mr. Burdette, that he realized what a fool he had been to miss the chance of getting a good outfit.

The Poom.

A NEW ANIMAL FOR CHILDREN

Many must have noticed that at present there is no animal which is entirely satisfactory as a pet for children. The dog barks and frightens the baby; it may even bite. Even if it is so good tempered that it will allow itself to be dressed up in what can be spared from the doll's wardrobe, it does so with more resignation than cordiality. The cat is either lethargic or dangerous. The rabbit is too stupid. The canary is too fragile, and frequently breaks when the child is patting it; and the child must have something that it can pat. Even if the canary were more solidly put together, I do not think it would be quite satisfactory, because its diet is so limited. A child requires a free-eating pet. The child's first question on being given a new pet is always "What will it eat?"

What the child really wants is a poom—an interesting little animal of the cat species which nature may be expected to evolve shortly. It is so called because poom is an exceedingly easy word to pronounce, and also because it contains just a suggestion of the word puss. Its fur is long and handsome, and may be pulled freely without injuring the poom. Unlike the long-haired rabbit, it performs its own toilet and keeps its coat in perfect order. It has no claws; its legs end in soft woolly stumps like the legs of a toy lamb that squeaks when you pinch it.

Often has one seen a young wounded and mortified by the refusal of a fox-terrier to eat the proffered acidulated drop. Now there is none of that stand-offishness about the poom; under one condition—and only one—the poom will eat anything. Nothing is bad for it, and it is not affected by poison. The condition is simply this, that the food must be offered to it. It never dreams of taking anything that is not offered to it.

You may shut the poom up in a dining-room where the table is spread with every kind of delicacy and you will be quite safe. Just as the late George Washington found that in spite of all his efforts he could not tell a lie, the pooms finds that it is unable to steal. It is physiological; there is something in its constitution that keeps it off the cold partridge unless it is expressly invited to partake. It does not even suffer from temptation.

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Two Theories of Missions.

But if the food is offered, that makes all the difference. If, for instance, its young master or mistress pours a little oxalic or sulphuric acid into a saucer and invites the poom to go out and see a man as the saying is, the poom laps it all up at once with every sign of pleasure. Anything else would drop dead, but the poom is not a slave to popular prejudices about poison.

And it may be added here that the apparatus for expressing delight is singularly full and rich in the poom. When pleased it wags its tail, purrs and smiles considerably. Also with the poom there are no mean limits as to amount. The child who is forbidden to give the pony more than six lumps of sugar has much the same feelings introduce scamp and hurried woman He, or she, feels that the thing has not been done thoroughly. But the poom will go on eating, until the child wants another kind of game. Mark my words, when nature makes an animal exclusively or the use of children, it will devote special attention to the question of diet.

The church is coming to see more clearly that there are two theories of missionary work, and that it will have to choose between them. One is the notion that colonization of the backward races by some civilized power must precede and afford the basis for missionary work. The other is that the missionary, alone, and unprotected, must win his way for himself and his message by his appeal to the souls of the heathen. On the first theory the duty of the church is to encourage civilized governments to extend their rule over the backward races in order that law and order may be established. Then the missionary can go in with some chance of success. On the other theory, the missionary goes forth relying on the protection of God rather than on the guarantees of any treaty between human governments, and he does his work without much reference to anything but doing the will of God. Two facts are worth attention: The missionaries who go forth to work on the second plan are proverbially long lived, and they are the ones who really succeed in transforming the character of the heathen.—*Watchman*.

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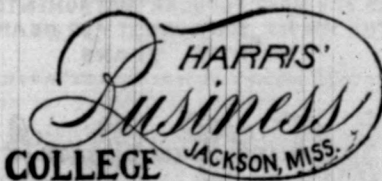
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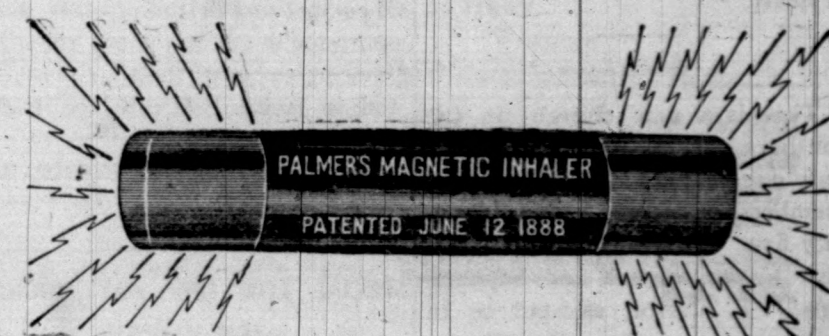
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Some Good Meetings.

As it seems to be an order among the pastors over the State to give an account of their meetings held this summer we will give a brief account of ours.

We began with our little flock at Cumberland on the fifth Sunday in July. The very first service was good and the interest grew steadily during the week. Results: Seventeen were added to the church—five by experience and baptism and twelve by letter. Since that time two others have been added by letter.

Our young brother, J. B. Cole, now in Mississippi College, preached three times for us during the week with much effect.

Cumberland is coming to the front again. It has been thought that she was dead, but nineteen have been added this year to her small membership of nineteen, making her membership at present thirty-eight. Among those added are some very active church workers, who love the cause of Christ at heart.

SHADY GROVE.

This is a new church, in the southern part of Webster county, only one year old last May. The membership now numbers about fifty-five. Three were added this year by experience and baptism. Bro. J. T. Carroll assisted us in this meeting. Bro. Carroll was their pastor last year and is held in high esteem by them.

CEDAR BLUFF.

The third of September we began at the above named place and preached until Tuesday night when Bro. R. M. Richardson came to our relief. He, as is his custom, did some strong, forcible preaching and endeared himself to the people. The interest was good, but only one joined. No baptism.

COUNTY LINE.

Here we had good interest, but only one accession, that by experience and baptism. Much success to "THE BAPTIST."

Your friend,
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NICHOLS.

That place among preachers, brother L. E. Hall has recently been delighting and edifying his old friends at Nichols with some of his rich gospel sermons. He

was once pastor here and the people have the good sense to still hold him in the highest esteem. It is pleasant for the present pastor to know he serves a people whose hearts are large enough to hold in affectionate regard other of God's faithful servants along with himself.

Brother Hall did faithful service, as did brother A. J. Rogers last June, but it seems as if God, or the people, or both, are waiting for us to get our house of worship built. Results visible are small, however, we are not discouraged for we have the rich and sure promises of the gospel.

Brother S. Arcey, of Biloxi, was with us at Napoleon in September and did most faithful and acceptable service.

My year's work has been most unsatisfactory to me on account of sickness. But I have tried to do my best, and then trust God for his blessing.

Yours,
JAMES G. SIBLEY.

To those who have never visited the Rookery lamp department, we would say they are outdistancing all competitors in their prices and assortments. More show room is given up to lamps than any other store in Jackson devotes to both lamps and crockery.

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Also the following low rates from Memphis, Tenn., to points on the C. O. & G. R. R. in Indian Territory and Oklahoma. To Indian Territory points one way \$9.00, round trip \$14.00. To Oklahoma Territory points one way \$12.00, round trip \$17.00. Dates of sale October 27th, and every Tuesday thereafter up to and including November 27th. Round trip tickets limited for return passage thirty days from date of sale. For further information call on or write:

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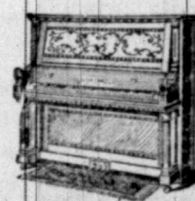
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Deaths.

Edwin Lamar Hendrick,

The messenger of death visited the home of brother Marion and sisters Winna Hendrick on the morning of Oct. 17, and robbed them of their only child, a little boy of 13 months. Though his earthly life was short, it brightened other lives and may the God of love use his death to brighten them still more and lead them still closer to Jesus.

'Tis hard to give up our loved ones; but sweet and precious is the hope of meeting them in heaven, where every heart-wound is healed, and no sorrow can come.

May our Heavenly Father give great grace to comfort his loved ones.

A Tribute.

The sad, shocking news of the sudden death of Frank F. Donald was deeply mourned and regretted by his loved ones and many friends. We can't pen, in words, the unutterable sadness caused by the death, so sudden, of such a true, noble man. He had just reached the noonday of young manhood, and his high standing in business showed that there lay before him a grand and successful future.

But, alas! Death called him home. To the bereaved family, we offer our heartfelt and tenderest sympathy.

May God with His mercy and blessings fill their grief-stricken hearts with comforting love and consolation.

A FRIEND.

Quitman, Nov. 1, 1900.

Dr. J. R. West.

Tribute of respect to the memory of Dr. J. R. West, adopted by Pontotoc Sunday School, Oct. 23, 1900.

"Whereas, it has pleased the divine Master to take from our midst, Dr. J. R. West, therefore,

Be it resolved, That in the loss of Dr. West the Sunday School loses one of its most efficient members. On every Sabbath at the appointed hour for meeting he was always on hand promptly, ever ready to give such instruction and kind counsel as was in his power.

That the church loses a most earnest Christian worker, the firm y a most devoted husband and father, and every one a kind and loving friend.

That we, the members of the Sunday School, in the future, be more earnest and devoted to each and to the cause of Christ, and follow the example left us by our beloved brother.

That we bow in humble submission to the will of Him who doeth all things well, in the dispensation of His divine providence, and that we tender to the bereaved family our heartfelt sympathy and prayers.

W. C. Anderson.

This noble man of God fell asleep at his home in Poplarville, Pearl River county, on the 24th day of September, 1900. W. C. Anderson was born in Tolifairo county, Georgia, on the first day of December 1827. Early in life he made a public profession of faith in Christ as his personal Savior, and joined the Baptist church of which his parents were members.

While living in Vaiden, Miss., he was elected to the office of deacon.

With characteristic modesty, and yet with efficiency, he took up the duties of this office and by unselfish devotion of himself and his substance to the cause of Christ, gained for himself a "good standing, and great boldness in the faith which is in Christ Jesus."

W. C. Anderson was as modest and gentle as a woman, while he possessed the strong and noble qualities of firm manhood. Education expanded and refined his life, while faith in Christ and loving obedience purified and adorned it.

He was twice married, his first wife was Miss Kittie Barnes, of Holmes county, Miss. The husband and wife lived together in joyous union, till death came and saddened the heart of the husband and disrupted the home of the little family. The little infant, Linnah, who came into the home of the loving pair, was taken to the home of grand mother for rearing, training and education.

On the 30th day of November, 1865, W. C. Anderson and Miss Kate Durham were married. Six children were the fruits of this marriage. This wife and one of the children had preceded the husband and father to their "Father's house," whether the Savior had gone to prepare for them. The other five children remain to bless the memory of their departed parents, and are making ready to follow on when the summons of their Lord shall call them. Dear uncle, I love thy memory; I love thy pure and holy life; I love the noble example that thou didst set to train my boyish steps in right ways and holy living. We shall meet again. "And I heard a voice from heaven, saying, write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

R. A. COCHRAN.

Cleveland, Miss.

MARRIED.

October 23rd, 1900, at the home of the bride, Mrs. E. W. Matthews and Mr. T. A. Kimbrough were united in marriage by the writer.

She was a member of the Baptist church, and will be greatly missed in her Christian work and social relations. The groom is a Baptist and a fine business man. We wish them much happiness.

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Shredded Cornstalks.

The discovery of Indian corn was the greatest economic event in our early colonial history. It affected the possibilities of human man progress more than any of the other discoveries of the seventeenth century. It enabled us to double population on a given area, and to feed it with abundance. Yet up to the present generation not only has Indian corn been consumed mainly on the American continent, but the great bulk of the corn plant has gone to waste. The most remarkable feature of the Western States, through the corn belt, in winter, has been the interminable stretch of unused stalks, standing in the snow, and liable in the spring to be in the way of the plow. These stalks do not easily rot, and therefore remain in the way of future efforts of the agriculturist. They are more than dead waste, they are a hindrance. Millions of tons of this material have been burned, or otherwise lost to human welfare. The great agricultural discovery of the closing years of the century is the fact that all this material can be utilized, every ounce of it. The shredding machines slit it into fine fodder, which the farmers report is not only well relished by cattle, but is as clover hay for horses and as a mixed feed for cattle. It is not only fed from the fields, but is preserved in silos, and fed the whole year around. It is as good a food for sheep as for cattle, and lowers the cost of fattening these animals nearly one half. Shredded corn costs not above \$2.75 per ton when stored. So the farmer has a new feed at half the cost of hay, and almost unlimited in its supply. It is made of one of the wastes of the farm, at the same time converting a nuisance into a blessing. American agriculture has a grand opening before it as the old century passes into the new.

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Including the value of the old building and lot, the sale of which will be closed soon, we have one \$4,000 lot paid for, and \$2,000 on the new building. This means the great sacrifice ever made by any people in modern history, but we are going to raise in thirty days \$500.00 more, which will put us in \$1,000 of the amount required to procure Mr. Steven Duncan's gift of \$1,500, which will make us \$5,000 on the building.

He gives us \$1,500 December 1, 1900, if we raise \$3,500 by this time; we have only one month in which to do this. Brethren, in Christ's name, help us at once.

The pastor will go into few places to plead for this cause, and several consecrated godly women of the church will go to other points in the interest of this \$1,000. Brethren and sisters, for Christ's sake, hear them and extend the helping hand, and eternity can only reveal the good you will do.

Many they can't see, so send a contribution at once.

Yours in the Lord's work.

G. B. BUTLER, Pastor.

E. H. Ratcliff,

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Palestine church—Home missions, \$2.45; state missions, 2.45; foreign missions, 4.00; orphanage, 3.30.

Utica church—Home uses, \$4.00.

Canton church—Home missions, \$5.00; foreign missions, 3.00; home uses, 25.00; Mississippi College, 24.00; church building, 10.50.

Antioch church—Home missions, \$3.50; foreign missions, 8.55; home uses, 9.00; orphanage, 4.00.

Jackson church—State missions, \$40.00; home uses, 150.00.

Clinton church—Foreign missions, \$11.25; home uses, 367.00; orphanage, 5.00.

CHICKASAW ASSOCIATION.

41st Ave. church, Meridian—Home uses, \$18.50.

L. M. S. 1st church, Meridian—Home missions, \$3.50; state missions, 3.50; foreign missions, 3.50; home use, 50c.

V. L. M. S. 1st church, Meridian—State missions, \$14.85.

Shubuta church—Home missions, \$2.00; sustentation, 5.00.

Highland church, Meridian—Home missions, \$1.55.

COPIAH ASSOCIATION.

Hazelhurst church—Home uses, \$12.50.

COLUMBUS ASSOCIATION.

Pleasant Hill church—Foreign missions, \$2.00; home uses, 18.50; sustentation, 2.25.

Bethesda church—Orphanage, \$1.20.

FAIR RIVER ASSOCIATION.

New Zion church—Home uses, \$3.75.

Monticello church—State missions, \$1.00.

Fair River church—Home uses, \$11.00.

Brookhaven church—State missions, \$5.00; home uses, 1.75.

Mt. Zion church—Home uses, \$5.00; church building, 8.30.

HARMONY ASSOCIATION.

Friendship church—Home missions, \$2.50; state missions, 2.50;

home uses, 40.60; orphanage, 4.40.

KOSCIUSKO ASSOCIATION.

Samaria church—Ministerial education, \$1.30.

Yockanookany church—Ministerial education, 90c.

Sallis church—Foreign missions, \$3.00.

Kosciusko church—Ministerial education, \$5.00.

LEBANON ASSOCIATION.

Ellisville church—Home missions, \$19.50.

OXFORD ASSOCIATION.

Batesville church—Ministerial education, \$2.50.

Liberty church—Home uses, \$3.00; orphanage, 5.00.

Fannin church—Home uses, \$23.90; orphanage, \$6.35.

Pelaha'chie church—Orphanage, \$5.00.

SUNFLOWER ASSOCIATION.

Clarkdale church—Home missions, \$5.00; home uses, 128.50.

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Ripley church—Home missions, \$1.00; foreign missions, 1.00; home uses, 67.00.

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Unity church—Home uses, \$2.20.

YALOBUSHA ASSOCIATION.

Mt. Paran church—Home uses, \$2.55.

Coffeville church—Home uses, \$7.65.

Grenola church—State missions, \$10.50; foreign missions, 24.10; home uses, 20.00; ministerial education, 7.00.

YAZOO ASSOCIATION.

Lexington church—State missions, \$5.00; home uses, 1.35.

Bowling Green church—Home uses, \$10.65; orphanage, 7.75.

Carrollton church—Home missions, \$2.00; state missions, 4.00; foreign missions, 2.00; home uses, 8.30.

ZION ASSOCIATION.

Eupora church—Home missions, \$5.00; foreign missions, 5.00; home uses, 71.86; orphanage, 5.00.

TOTAL AMOUNT CONTRIBUTED.

Home Missions.....\$ 65.75
State Missions.....98.20
Foreign Missions.....89.10
Home Uses.....799.96
Orphanage.....50.45
Mississippi College.....24.00
Ministerial Education.....22.00
Sustentation.....8.25
Church Building.....20.30
India Famine Sufferers.....2.75

Total.....\$1177.76

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Jackson Church.....40.00
Edwards.....12.00
Raymond.....9.00
V. L. M. S. 1st Church, Meridian.....125.00
Copiah Association.....207.00
Total.....\$ 517.00
Grand Total.....\$1694.76

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Ap 11, 01

Temperance.

The Saloon.

What place does Satan like the best? Where does he sit, and smile, and rest, And plant the greatest social pest? At the saloon.

Where does "Old Nick" erect his throne? Of kegs and bottles, blood and bone, And rule in power all his own? At the saloon.

What makes the drunkard howl and hoot, And curse and swear, and fight and shoot, And play the demon and the brute? The saloon.

Where do we find the meanest hole, Where men in foul pollution roll, And kill the body and the soul? At the saloon.

Where do we find the liquid fire, Where hope and joy and life expire, Where bloody, hellish deeds transpire? At the saloon.

Stand firm, ye friends of truth and right; Take God's armor, march and fight; The victory gain, through moral might, O'er the saloon.

S. SUTTON.

"Wine is a mocker"—Prov. 20. It promises us strength, and it mocks us with weakness; it promises health, and it mocks us with disease; it promises happiness, and it mocks us with misery. Its promises are lies, and its pretenses are cheats. The more we use it, the more we think we need it. It deceives us concerning our true condition. It makes us feel well when we are sick, and leaves us sick when we ought to feel well. No thoughtful man wishes to feel well unless he is well. Such deception leads to over action, and results in ruin. Leave the mocker alone. Beneath the glitter of its fascinating eye, there coils and crawls the form of the destroying reptile. "At the last it biteth like a serpent and stingeth like an adder."

Beware of the mocker.

Lyman Beecher said once: "I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder."

How about a government that is a partner in the traffic for a fee will license the man to sell?

Which Is the Fool?

A gentleman in the habit of occasionally using intoxicating drinks took up an able temperance address, and sat down in his family to peruse it. He read it through

without saying a word, when he exclaimed, "This man is a fool!" He then read it again, and when again he had finished it, a second time he exclaimed, "This man is a fool, or I am!" A third time he read it with still greater care, and as he finished the last sentence, exclaimed, "I was a fool!" and never tasted a drop of ardent spirits afterwards.

The Sin of Drunkenness.

The first sin is drinking the first glass. If the drunkard is a sinner—and the Bible plainly declares it—then he was a sinner when he took the first glass just as much as the murderer when he took the first step in the downward course. One glass has been known to produce drunkenness. It is continual sin from the first glass down to the drunkard's grave. No drunkard shall inherit the Kingdom of God. This is God's eternal law, and no sophistry or false reasoning of man can set it aside. The second sin is in selling the liquor, whether it be the first or last glass.

"Woe unto him who putteth the bottle to his neighbor's lips!" The drinker and seller are alike guilty before God and man. To stop intemperance we must persuade both of their sin. The true friends of temperance are doing this all over the land. "Moral suasion" for the drinker and "legal suasion" for the drunkard maker, and "prison suasion" for the illegal seller. The law is a schoolmaster to lead them to righteousness.

The Drinking System.

The drinking system is directly responsible for twenty per cent of our idiots, forty per cent of our lunatics, seventy-five per cent of our criminals, ninety per cent of our paupers, and ninety-five per cent of our shiftless, ne'er-do-well, broken-down, broken-hearted, miserable people of our commonwealth.

So the subject is of vital interest for the business man, the taxpayer, the physician, the philanthropist, the Christian, for every person concerned for the welfare of humanity.

A drunken legislator said that he was a "self made man." "That fact," said Mr. Greely, "relieves the Almighty of a great responsibility."

A drunken man once put his arms around Brother Wilson West's neck and said: "How are you Brother West? Don't you know me? You converted me." Brother West told him, "That looks like

some of my work, if the Lord had had anything to do with it, he would have made a better job of it."

A Mean Thing

Ex-Governor St. John in a speech at Meridian, Mississippi, said that "a man was caught in a rain storm in the woods and he took refuge in an old hollow log. After the rain was over he tried to back out, but he found the log had swollen on him. He commenced to pray, and thinking the Lord would not hear him unless he repented for his meanness, he thought about having lied in a horseswap. He continued to think over his record, but the log did not get any larger or he any smaller. He then thought about having signed a whisky petition, and he felt so mean and little that he slid out."

Signing whisky petitions is a mean thing. The man wanting to open a drunkard factory is powerless to do so, but a majority of the voters signs a petition to the Mayor and Aldermen, or Board of Supervisors, to grant this man a special privilege to deal out distilled damnation to their sons and fellow neighbors, to send them home with reason dethroned to abuse their wives and children, to rob the husband and father of money that should go to feed, clothe, and educate his children, so it is their saloon without the profits, the owner gets the profits.

Gospel Temperance.

Rev. A. T. Bell, pastor of the Methodist church, commenced his protracted meeting with a sermon on the 20th century movement, and took up a nice collection. The minimum asked for each member is \$1.00. He has 286 members here, and Quitman and he have about raised it. On Sunday night he preached on the "Evidences of Regeneration," and closed his sermon by telling of the power of regeneration in the person of a drunkard in England. He, with his wife and others, were in the Gospel temperance work, the "blue ribbon" crusade. His wife found a bloated, bleary-eyed, ragged, filthy drunkard in the audience, and called to him to help get him up. After much persuasion and prayer he went up, and he was prayed for, and he continued to come back until he was genuinely converted. He signed the pledge and there was a complete change in his life. Ten years afterwards he returned to that place and he instituted a search for that man, but he could not find him. He was looking in

years ago, but when he found him he was in the residence part of the city with a nice home, it furnished, and his family well clothed and happy, and he never returned to his cups. He was regenerated, and was proud of the fact that he attended the meeting and found Jesus as his Savior.

Corn and Whisky.

In reply to a merchant of Shubuta asking price of corn, The Schlenker Grain Company of Belleville, Illinois, says: "We have no corn to ship. Our distillery here and home consumption needs all and more than is offered." The staff of life manufactured into that kills the body and damns the soul, while some are starving for bread.

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For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

Rev. C. C. DAVIS.

Eld. M. E. Church, South,

Nc. 28 Tannal St., Atlanta, Ga.

A Prominent Memphian Writes:

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

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B. Y. P. U. Department.

BY W. F. PRICK.

Bible Readers' Course.

Monday, Nov. 12—Psalm 37:1-12. Worry not over evil doers (vs. 1). Compare Prov. 23:17.

Tuesday, Nov. 13—Psalm 37:23-40. A life-long observation (vs. 25). Compare Job 15:20-25.

Wednesday, Nov. 14—Psalm 38. My hope under persecutions (vs. 15). Compare Ps. 39:7.

Thursday, Nov. 15—Psalm 39. Bridle the mouth (vs. 1). Compare Ps. 141:3.

Friday, Nov. 16—Psalm 40. "Thy law is within my heart" (vs. 8). Compare Jer. 31:33.

Saturday, Nov. 17—Psalm 41. "God's delight in me" (vs. 11). Compare Ps. 142.

Sunday, Nov. 18—Prayer Meeting. What intemperance costs our Nation. Prov. 23:7, 15:25 (Temperance Meeting).

—From the Baptist Union.

As this goes to press the B. Y. P. U. Convention will be in session at Clinton. Everything indicates a great meeting.

Dr. Lorrimer lately made an address in Boston in which, a Boston paper tells us, he "complained bitterly of the lack of piety, enthusiasm and zeal among the young people of the denomination." This does not speak well for the various young people's societies, the B. Y. P. U.'s, the Y. P. S. C. E.'s, &c., &c.—Western Recorder.

The above fling "does not speak well" for the distinguished editors of so great and good a paper as The Western Recorder, and will bring grief to many who love and honor him greatly. The B. Y. P. U. is yet in its swaddling clothes; and, while many shepherds, and wise men too, have come from every quarter of the earth to do it honor for its great work's sake, it has had its "Herod" also.

No, no; there were those who complained bitterly of the lack of piety, enthusiasm and zeal among the young people of the denomination; and old people, too, as for that matter, and, justly, three thousand years before there was a B. Y. P. U., or any such thing. And, after all, the B. Y. P. U.'s, Sunday-schools, prayer-meetings, mission societies, and churches of earth have wrought mightily, under the Spirit's direction, for a thousand years to come. Alas! alas! it can be said, there will be

just cause for their bitter wail.

May God pity us, for our blindness, folly and sin; and lead us all into the way that is straight, leading to the City whose builder and maker is God.

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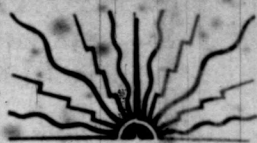
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